





THE EFFICIENT LAYMAN

OR

THE RELIGIOUS TRAINING OF MEN

By

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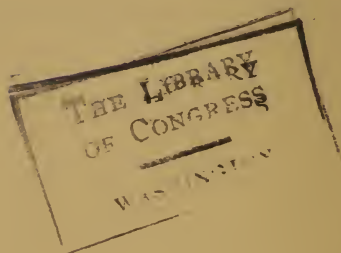
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INTRODUCTORY

STATED in the briefest possible terms the inquiry proposed is that of discovering and developing suitable and adequate agencies and means for the stimulation and direction of the life of the adult man to the fulness of its higher possibilities. Man is regarded not as a being having religion or upon whom religion, as a separate something, may be conferred, but he is regarded as normally religious—a being of such a nature and character that his life reaches its fulness only as he lives for its higher values, only as he learns to live in loyalty to his best ideals and as he comes into those adjustments and relationships to that life of the spirit of which he is normally conscious and which he usually calls the divine.

The inquiry is followed practically, rather than for the sake of discovering any complete theory of the religious development of the life of the adult. It is undertaken in the hope of arousing the church to provide for the needs of men (as well as for women and children), in the hope that the recent

awakening to a recognition of the needs and the laws of the adolescent life may carry itself over into a recognition that life is a vital matter after twenty-five as well as before, in the hope also of awakening and directing in some individuals the sense of the larger life possible for them, and especially of bringing popular conceptions of the religious life of adults into harmony with modern principles in education and with modern viewpoints in their intense practicability.

One other hope inspires this inquiry, that a wider and more general survey of the varied agencies operating for the religious training of the adult will awaken not only appreciation of their scope, importance, and undeveloped possibilities, but may lead to closer economy of operation and to increased efficiency in service through their co-ordination into educational unity.

Naturally we look to the formal agencies of religion when we would discover the machinery and the forces for the religious education of the adult; we look to churches, brotherhoods, the Young Men's Christian Association, and the schools of the churches. We find nearly all these agencies conducting educational activities; the church has its Sunday-school, the Young Men's Christian Asso-

ciation its classes, the brotherhoods their educational propaganda. But we find too, that almost without exception the educational activities of all these agencies are directed to children and youth; until recently the Sunday-school was exclusively for children, and now in by far the greater number of instances it is regarded and conducted as an institution for infants and adolescents; the classes in the Young Men's Christian Association are very largely for youths, though they may endeavor to enroll men; the educational plans of the various brotherhoods seldom contemplate provision for the definite formal education of the adult.

Perhaps an examination into the character and extent of the provision made for the religious and moral training of the adult man will reveal a neglect which will come as a surprise to those who suppose that our only danger lies in the neglect of the child, or that if there exists any danger in relation to the education of the adult it is in the tendency to take the adult as the norm in education. It is true, as Professor Coe suggests,¹ that we have too long laid undue emphasis on the adult point of view in religious education; but the trouble lies in the fact that this emphasis has been in the applica-

¹ "Education in Religion and Morals," p. 13.

tion of the adult point of view to the education of the child.

We have not altogether neglected the psychology of the adult—we have applied it to the wrong subjects. For long the religious education of the young meant the attempt to make them over according to the pattern of adult piety and experience. If now we catch the new view and see a child's religion for a child and begin to obey the laws of the child life in seeking to lead the child out into life, ought we not also to begin to apply the adult ideals in education to the adult, to obey the laws of the adult life in leading the adult out into the fulness of life? If once we tried to make children according to the pattern of the adult it will not remedy matters to-day either to try to make adults according to the pattern of the child or to be willing that they should remain in the period of development that ends with the last days of adolescence.

It is worth while at the outset to understand clearly the purpose of the religious training of the adult man. By such religious training to-day one means something quite different from any process of instruction in the theories of religion, in theology, or in biblical criticism. Doubtless these have their place; but they are to be regarded as sources of

inspiration, material on which the life may feed, rather than as ends in themselves. The word "religious" is used here in the broadest significance, thinking of religion as the full life, as health rather than as a system of medicine or as a study of the anatomy and physiology of the healthy life. "Religious training" means the development of the life by nurture, by inspiration, by exercise, by discovery of self and one's universe, into fulness of self-realization, into consciousness and appreciation of one's spiritual heritage, into perfectness of natural and social adjustment, into fulness of social efficiency. In a word, it is the religious or higher aspect of that process which in its completeness we call education. For convenience it might be called "the religious education of the adult man," with the reservation that one recognizes that, technically, there never can be any such thing as "religious education" any more than there can be, properly speaking, industrial education or musical education, though there may be religious training and nurture just as there may be musical training or industrial training. "The religious training of the adult" cannot be properly considered save as a part of the whole educational process, as part of the training of the entire united man, and as an essential, integral part of that train-

ing which the whole range of experiences constitutes education.

While details of plans and operations in distinctively religious agencies are chiefly considered, we must not lose sight of the fact that such agencies have value only because they are parts of our whole and indivisible life; the church is life expressing itself in the functions of religion; it is neither more nor less of life than the market which is life in its functions of local economic co-operation; or the school, which is life in its express function of social training. Only as we regard religious training as an essential part of that whole process of education which leads the life to highest values in social efficiency will religion have any real significance to our day.

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THE EFFICIENT LAYMAN

CHAPTER I

PRINCIPLES OF MASCULINE DEVELOPMENT

WHAT are the physical characteristics of this period? The structure has attained its general proportions; the various organs have entered upon their functions; normally there will be little change in size or weight; physically the growing period is over. What, however, is taking place in the body of the adult from the age of twenty-five to that of fifty? Is he not still in the process of anabolism? The breaking down is less on the whole than the building up. Strength increases for a number of these years. The muscles develop; in whatever way they are exercised greater dexterity is acquired; the body is still susceptible to training. In nearly every instance, however, some functions develop unduly, without balance with the others, while these others, being neglected, tend toward atrophy and decay. The athlete or the acrobat may not be able to begin his preparation in maturity, but it would be folly to state that he cannot hope to improve, to develop, to "learn any new tricks" during that period. The general recognition of the principle

Is Development
Possible to
the Adult Life?

of continuous physical training and development is evident to-day in the popularity of outdoor sports and indoor exercises for adult men.

Psychologically ¹ manhood is the period of the coordination of the life of intellect and of the senses.

**Masculine
Characteristics**

The "stress and storm" period is usually past. The man feels his grip on life. He fits into his place in the life of the world and bends to its service. Opinions are viewed less tragically, more calmly; the man concerns himself more with their practical aspects than with their theoretical bearings. Unless opinions are stirred by intellectual combat, by the good fortune of political strife for example, they tend to fixity, then to stagnation and mental sterility. Centuries of placidity, freedom from intellectual strife and necessity, accompanied by unremitting repression, account for the brief youth and the long, colorless manhood of much of the European peasantry.

But instances ² almost innumerable exist to remind us of the possibilities of psychological development during the period of manhood.

**Mature and Yet
Growing**

Many men who have achieved distinction in various callings, as artists, scientists, and statesmen have been entirely unconscious of their powers until manhood was at-

¹ The literature on the genetic psychology of the adult is not extensive. For a discussion of the adult religious development, see "The Psychology of Religion," Starbuck, pp. 277-310.

² A classic list of examples is given in "Self Help," by Samuel Smiles.

tained. Their real period of development has apparently covered the years after twenty-five. Scarcely any of the great contributions made to science or to art or to literature have been created earlier than during this period of manhood. Many are the instances of those who, after reaching physical maturity, have resolutely set their faces toward fields, hitherto by them untried, in which they have attained signal success. Within himself every man who has the introspection that accompanies a larger vision and service in life sees clearly that, important physiologically as was the period of adolescence, and important as it may have been in determining the trend and habits of the later years, the greatest growth intellectually and spiritually, in power and reach, in grasp and facility, has come during the later years. One case comes to mind of a man who, having practised the violin as a youth, finding an instrument in his possession after eighteen years of silence, found also that his mind had been so trained in those eighteen years that it was apparently much easier to acquire facility than it had been when he had ceased to play as a boy. Intellectual training had given the mind power to grasp quickly the musical notations, and to secure ready muscular reaction.

Our graduate and professional schools contain a goodly percentage of men of adult years. They may be divided into two general groups: those who come after a hiatus in their academic experience,

after some years spent in business or professional service, seeking wider preparation, and those who either because they have begun their undergraduate studies late in life or because they have made unusually extended preparation come, after the age of twenty-five, to graduate work without a break in the habits of sustained systematic study. Observation and inquiry in many directions show that the latter class altogether outstrip their juniors in thoroughness of work, in application, and in powers of sustained concentrated attention and painstaking investigation; that they outstrip even those who, with equal opportunities and breadth of preparation, are younger than they. In the case of those who have lost somewhat, through the excursion into active business or professional life, the habits of sustained study, the loss is more than compensated by the general grasp on affairs and by thoroughness of application. Steadfastness of purpose marks the mature student; nearly all who have to do with him testify to his powers of development.

One often hears the expression, "He is growing in mind," or, "He is broadening out," and occasionally, with no small measure of wonder, "He is always learning something new." The popular assumption seems to be that it is an abnormality for a mature man to develop intellectually. The truth is that the many, many men who are pushing on, unsatisfied, conscious of incompleteness, recognizing that "man partly is and wholly hopes to be,"

reaching out after life, are the normal men in a world where, if all had the spiritual heritage which is theirs by right, all would yield to this same passion for improvement.

Is this period also one of religious development? ³ Or are we to assume, as leaders in religion have often done, either that the fine growth of the spiritual life is so achieved by some mysterious or miraculous bound into fulness of life that nothing more remains to be done, or that childhood and youth are the only periods of growth, and when these are past all hope of further development may well be abandoned? If manhood is a period of possible psychological development, it must be a period of possible spiritual development; there can be no difference in these characteristics. The fact that the period of maturity is not marked by greater religious growth is due, not to man's incapacity for development therein, but to failure to furnish or improve the proper conditions for such development. Churches have been maintained and their activities supported very largely in order that the mature men might grow in grace; but the plan of feeding these men with milk for babes or of fattening them on angel's food, literally as well as figuratively, naturally has not resulted in healthful development. We have not stopped to ask, has a man a religious

Religious
Development

³ On mature religious beliefs, see Pratt, in "Psychology of Religious Belief," Chap. VIII.

nature which requires any particular form of spiritual nurture, any types of exercise, any activities for its development other than those which have been found favorable to the development of infants or of women?

It is perhaps less necessary to point out in what ways the religious life of the man differs from that of the child or the youth than it is

Men and Women to indicate briefly divergencies from the religious characteristics of the feminine mind.⁴ Questionnaires among the sexes show that to the woman religion is more largely a life of feeling, that consciousness of the divine presence and friendship is perhaps the characteristic religious experience, that there is more proneness to introspection, a keener appreciation of the graces and finer beauties, the tenderness, the light, the gentleness of ideal characters among women than among men.⁵ If we select one hundred hymns, say the best in general use, from the songs of the church, we find, first, that those which are hymns of subjective experience and those which are hymns of adoration and passive aspiration, appeal much more largely to women than to men, while men select those which express action, describe conflict, or as-

⁴ Compare Coe, in "The Spiritual Life," pp. 236-244; also a chapter on "Sex" in "The Psychological Phenomena of Christianity," by G. B. Cutten. "The Masculine in Religion" is the title of a suggestive little book by C. D. Case, Ph. D., containing a chapter on "Sex in Religion."

⁵ See on comparative characteristics, Havelock Ellis' "Man and Woman," Chap. XII, XIII; also a summary by Geo. A. Coe, in "The Spiritual Life," pp. 236f; also discussed by C. D. Case in "The Masculine in Religion," Chap. I-IV.

pire after social salvation. In compiling such a collection of hymns,⁶ the writer, receiving many suggestions of "favorite hymns," could almost without fail detect the sex of the suggester from the character of the hymn, even before the name was reached in the communication. Secondly, one finds, in the study of hymns, that since the practice of singing is rather an act of adoration than a form of direct activity, hymns have a much larger place in the religious life of women than of men.

The speculative side⁷ of the religious life of men⁸ differs from that of women in that the man finds pleasure often in the philosophical and abstract problems of religion, while to the women all such problems are personal. He exercises himself in theology, biblical, historical, or theoretical; she in experience, in the consideration and discussion of the life of feeling and relationships, as she knows it. Ordinarily, and broadly, the emphasis with the man is intellectual; with the woman, emotional.

The distinguishing characteristics of mature masculine religion are, the sense of right and duty which regards religion as a life of goodness and service, the emphasis on the positive, practical, and concrete, the desire for expression of faith and conviction in action and an awakening regard for the social significances of religion. †

⁶ "Hymns You Ought to Know," by Henry F. Cope.

⁷ See "The Psychology of Religion," Starbuck, Chap. XXV.

⁸ See, for the religious life of *young* men, "The Church and Young Men," Cressy, especially Chap. II.

The question as to whether men or women are the more religious is usually answered by inadequate tests. As the churches are organized and conducted to-day, they meet the religious needs of the feminine type so much more closely that they are bound to show the man as, if not less religious, certainly less churchly. When the church meets the actual life needs of men—of real men as men are—the men will be there in due proportions.

**Men and the
Churches**

The differences in mental characteristics between men and women suggest that while many church activities and opportunities may meet the needs of both, there should be special and adequate provision, based on careful study for the peculiar needs of the masculine life, just as now there has come to be that which is suited to the feminine.

What has been said in regard to the introspective habits of the feminine mind must not lead us to suppose that men are never introspective. The adult tendencies in this direction are most marked at two periods, from eighteen to twenty-five, and very late in life. In women this habit often becomes morbid through middle life. In men, while morbidity is very infrequent, in some cases the habit is so strong and the inspection so minute that it becomes a species of mania, resulting in brooding melancholy.

Introspection

There are strata of melancholia in almost all men. It is easy to bring these to the surface and to make

them the material of the life building. The pensive habit is apt to lead to pessimism. It must often be corrected by sharp, and even caustic, remedies. For less severe cases, cheerful company, especially of those whose seriousness of purpose is undoubted and, above all, plenty of wholesome activity, are good medicine for the blues. Actively to participate in relieving real sorrows will readily dissipate imaginary ones. Doing one's duty dispels doubts, and despair vanishes in endeavor in worthy service.

On the whole men love cheer, light, and hope; they would rather believe in the good than in the bad. You will never get far with men without some faith in their essential love of the good and the true. Robert Louis Stevenson is a type of spiritual development by no means as common as we might wish, the cheerful wayfarer who struggles against tremendous odds, with most serious handicaps, but who, nevertheless, whistles as he pushes on. He may have a ravenous beast tearing his breast, but there is more than Spartan courage or Stoic calm as he not only keeps up his own courage, but heartens us all so splendidly. It is significant that Stevenson is the ideal of so many men. There are those who know nothing about his inner life struggles who, from him, are learning his lesson, and there are yet others who live with him in the fellowship of suffering through some secret disease or burden.

Stevenson suggests at least one characteristic that

The Magnetism of
Optimism

must be studied in the life of the modern man—he feels the duty and finds the joy of so living and bearing himself as to add to the sum of all happiness. Something in a man answers to that. You will find in the office of the pessimist the sign, “Keep smiling”; that means nothing. You will find in the life of the greater number of men the aim to keep the world sweet, and that means cheer and brightness; to bury your sorrows and water your joys. You must take account of this altruistic optimism if you would train and use men.

Above all, one must bear in mind the gregarious tendencies of men. They gravitate together; they are social beings. The solitary life dies down; in communal living, in the friction and co-operation of business, in the mind sharpened upon mind, in the tonic atmosphere of homogeneous groups, men expand, their powers push out and are developed. Religion must use the social instincts and necessities, and must furnish men with an atmosphere socially masculine and spiritual.

CHAPTER II

THE CHURCH WINNING MEN

To comprehend the work of the church in the religious training of the adult man, we ought first to ask, "What should the church hold itself responsible for in the religious education of the individual?" and then, "How should the church discharge this responsibility?"

There are many possible views of the responsibility of the church¹; some hold that religious education belongs to it exclusively, since to it is committed all religious work, and whatever is done without the church is unreligious; others, that the limits of its responsibility are self-determined in that it is a voluntary body undertaking the work it deems best; in other instances, the policy and the sense of responsibility is determined by the acceptance of that philosophy which regards religion as relating only to some hidden entity within man, and does not include education among the processes of salvation. Must it not be true, however, that in the church, as in every other living organism, responsibility is determined by nature and functions?

¹ See "The Improvement of Religious Education," pp. 208-210; "The Aims of Religious Education," pp. 29, 50, 147; "Education and National Character," pp. 37, 78.

It can have no obligations beyond its opportunities, its powers, and capacities.

The church is the social-group organization of the religious life and spirit. Its functions are primarily spiritual, in the realm of ideals; they are inspirational, prophetic, promotional.²

As a group the church will bring to the individual the force and benefit of group-religious potencies; it will mold individual opinion by the force of its collective opinion; it will strengthen individual conviction, stimulate individual aspiration, and direct individual conduct by the power of group ideals adequately expressed. And, since that which gives unity and vitality to this religious group is its spiritual character, it will bring into all life the distinctly spiritual element, and will hold itself responsible for the right and perfect relation of the individual to the spiritual, for the development of the individual into spiritual being and service, and for his acquisition of his full heritage as such a spiritual being.

With the broader view of education in mind, all the duties and responsibilities of the church appear

Church and Education	to be related to religious education. The church is responsible for the community or group expression of religion, for the relation of the agencies and forces of the religious group to the individual, for the inspiration of the
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² On the contribution of the church, see J. H. Crooker, in "The Church of To-day," Chap. VII; S. Mathews, in "Church and Changing Order."

individual with the religious aim and spirit, for the direction of the individual in those forms of religious service which develop character, and for the organization, co-ordination, general conduct, and inspiration of all other agencies of education having the spiritual development of the individual in mind.

In particular the church is responsible for the spiritual nurture of the individual; indirectly, through the training of parents, the inspiration of family and home life, the stimulating and aiding of other teachers, and the care for the whole physical environment of developing life as related to moral and religious character. Directly, the church is responsible for the creation of a religious social atmosphere for the individual, for the direction to right relations to formal religious institutions, for definite instruction, formal and informal in religion, for the erection of standards and creation of ideals and their indorsement by itself as a social group, and for the opportunity for the individual's self-expression of the religious life through service.

To sum up, then, the church is responsible for the religious instruction and nurture of all those related to it in any way, for the preservation to the youth and the man of those spiritual heritages to which they are born, for the inspiration of all educational agencies with the religious spirit and ideals, and for the improvement of these agencies, whether within its organization or without, to greater efficiency as moral and religious forces.

The process of readjustment in order to meet the nurtural need of adult religious life must go on all the way down through the organization and methods of the church. The religious training of the adult begins in infancy; what the man will be the kindergarten is determining. We have been altogether too short-sighted in our religious educational programs. We cannot remedy the defects of adult training by considering the adult division of the Sunday-school only. All the divisions of the school have to come into the unity of singleness of educational purpose, that purpose being the training of the full religious life.

It is impossible to provide for the religious training of the adult if this training is not an integral part of the training of the whole life from childhood up, and if this training is not prefaced by suitable processes in the earlier years. The least part of the child's development is a large part of the life of the man. It is therefore, for the sake of the man, necessary to consider a little the training of the child.

Manifestly there is need for certain readjustments before the church can be said to discharge this responsibility. Provision must be made for the religious nurture of the infant. Then, there must be provision for the relation of the child to the church in early childhood, in order that one of its first conscious impressions after it reaches the age of

Where and When
to Begin

consciousness of self may *not* be that that self is outside the church. Recognizing the development of the religious life as a gradual process, should there not be corresponding stages in the development of the relation of the youth to the church? As it is to-day practically the child is either an alien or an outcast or, being in the church, he is burdened with the responsibility of an elder in Israel. The practice of causing the youth to take the whole course of admission to full church life in one leap may be as damaging as the philosophy which regards salvation as achieved at a bound. The church must adapt its methods to the lives and the life processes of those who are under its care; the child must determine the work of the church for him by the laws of his life and the man by the laws of *his* life. The church must provide for the expression of the child's religion; it must especially avoid the present common attempt to force the young to wear the father's spiritual garments and to give empty expression to assumed maturer virtues and experiences, as in the junior young people's meetings. There must come the substitution of comprehensive, continuous spiritual nurture for sporadic, unrelated efforts. The various activities of the church, societies, clubs, meetings, etc., must be so determined and co-ordinated as to furnish opportunity for steady symmetrical development and complete and harmonious religious education. Individual and group character must become the aim rather than

an organization. This will eliminate the conception of the religious educational work of the church as being the conduct of miniature theological seminaries or the care of inert fragments of heavenly bodies. The ideal will be the development of character in stability, unity, fertility, efficiency, and beauty. Religious education will not be the function of one agency of the church alone; it will be the aim of all. Then the child and the adult will both have their places in all the life of the church; the Sunday-school will not take the place of the church for the child, nor the Sunday newspaper be wholly sufficient for the man.

The church has a heavy responsibility to-day in educating its people from the passive to the active type of religion, that they may be here "not to be ministered unto, but to minister." It must begin this work early, and continue it through all the life of the individual. The need for expressional activity may be met, in some measure, through the use of the institutional activities in the church itself, through its social activities. But, still more may be done, as the church teaches the individual to realize that the church itself finds the expression of its life and the individual finds the expression of his religion largely through the things outside the institutional life of the church, in daily living, in social duties.

At present the church presents instruction without

opportunity for expression, and often some opportunities of adult expression without any attempt at correlated instruction. Perhaps there is as much need to remedy the latter defect as the former, to provide for the formal instruction, the continuous nurture of the later adolescent and adult. This will be but the following of the principles of education on the part of the church. The time has come to plead that every advantage that has come to the Sunday-school by the recognition of its educational function shall come also to the church in all its work, that in all that is done for the spiritual development of men the highest efficiency shall be secured by simple obedience to the principles which educational science is discovering. When we honestly apply ourselves to the training of character as a business, we will find that fully half of our other problems, as of finances, attendance, influence, and authority, are solved. Get the heart of the man in his inner life, in that which molds him, and you have him in all of his activities.

The indictment that rests against the church is not simply that she has failed to carry the application of the laws she is learning now in relation to the development of the religious life of the child forward into the life of the man; it is more general and sweeping—it is that she has not, in modern times, at least, accepted the elementary laws of education in their relation to her work of the development of the

Does the Church
Mean to
Educate Men?

religious character. While here and there are to be found men and women who recognize the unitary character of all education, and so follow the laws of the child's life in the Sunday-school and home, scarce anywhere can we discover any who have asked whether there are such things as the laws of the life of a man, whether there is such a thing, indeed, as the religious training of the adult. In practice the man is left to chance or, at best, to disconnected appeals to intellect, emotions, and senses. In church service, Bible class, prayer meeting, and even in brotherhood or club, the thing desired and sought seems to be to keep him amused, to hold his attention, and to tie him, formally, mechanically almost, to the activities or at least to the support, by presence and by subscription, of the church. Who has heard of any definite program adopted by a church for the orderly, progressive training of its grown men in the understanding of the religious life, in their appreciation and acceptance of their spiritual heritage, in their religious duties and service? The great leader of Christianity spent no small portion of his public life in the definite task of training a small group of adults. Under his educational activity phenomenal changes were wrought in these men, in breadth of vision and ideals, in development of unsuspected powers, and in personal elevation of character. They were adults when their training began, but they were brought from mediocrity to power.

Once the church almost entirely neglected the child, waiting until the life period came in its experience when by revivals and similar appeals to fear and other emotions the lost lambs should be herded back into the fold by awesome crook or even by hounds that barked with sulphurous breath. Catastrophic experiences were relied upon to accomplish the work neglected for years. A large proportion of the lambs refused, however, to be thus brought back; indeed, they did not then return at all, and so the church was compelled to spend her energies in repeated endeavors to win back these wanderers and, year after year, as they grew up into manhood, all that the church could do for them was to bid them repent and be converted. There were so many of these wanderers that the labor of winning them back absorbed her time and powers. Her case was like that of a man who, having to build a wall in so many hours, carelessly allowed all his bricks to fall from his wagon along the road, so that when the evening began he scarcely had time to go back and pick up the lost material, and so, though night fell, the work of construction was not even begun.

In these later days the church has begun to stop the losses at the beginning; will she go on and learn the business of holding what she has gained and leading all on to full living? There appears to be an assumption that the axiom, "Give me the chil-

Stopping the Losses
of Men

dren and the adults will take care of themselves," means that, if the religious training of the child be properly conducted, the man will care for his own complete religious development without further thought or effort on the part of the church. Is that true? If men, from infancy, are held to the church through the period of adolescence, will the church be able without further effort to hold them through the rest of their days? It might seem as though that question would answer itself; men having acquired the life habit of religion, having long breathed the religious atmosphere, would habitually remain in it, refusing to leave it, and if it did not meet all their needs, they would proceed to supply any deficiencies themselves. True, the establishment of right habits, the chief end of the education of youth, will insure right acts to a large degree in the man. But life is more than habits. It may be determined from within, but it also depends on things without, not only on habits, but also on light, atmosphere, and nutrition. Even habits are but settled reactions to stimuli from without. Of what avail is it to cultivate ideal tastes and appetites if no food shall be furnished for these? Some say, when all our youth shall know the right way, then all men will walk in it, and that accomplished fact will furnish all light and nutriment needed on the way. But we are not sure that all will walk in this way, nor if they did, would there be less necessity for providing formally for their sustenance. Since education is a continu-

ous process through all the life, the church must care for every period of development, and must provide that which is needed by the man as well as that for the child. Given the success of the modern Sunday-school, we will have ere long a church of men. Are we ready for such a church? Will we be able to provide for the continuous development of its people? Certainly not without careful preparation and provision. Provision is a matter of pre-vision.

Here is a present emergency to be met. The men of our own generation are not in the churches. Everywhere religious agencies, the churches especially, are lamenting ^{Where are the Men?} the lack of men. The present deficiency in the supply of men for the ministry is paralleled by a deficiency in the supply of men for all ministry in organized religion. Whenever this need is mentioned the custom seems to be to lay the blame on the men, to regard the absence of men from the church as evidence of the depravity of human nature, of which, of course, the male has the larger share.

But had the church given even a superficial genetic study to man; had her workers looked back and seen this being as he really has been, noted even a little of the large heritage of tradition, custom, and habit that is his, seen him active in the chase, a man of deed, bending the bow, or chipping the arrow, pushing into wildernesses, dreaming dreams and making them into deeds, long ago we would have seen the cause of his disaffection and

the last of the attempt to make this creature of deeds sit still for long and do nothing, and expect him to enjoy the process. If we could but get men to see that here is a piece of work worthy of any man, here is a world to be conquered for the ideal kingdom, here are dragons to be cast out and mountains of difficulty to be laid low, here is service to thrill and enthrall, men would answer to the call of the kingdom as they answered long ago to the cry of the Crusades; we would fling on one side our quibbles over opinions as to doctrines and historical details, and glowing with passion for humanity, lightened by high purposes we would find ourselves wondering where our old problems of getting the men were gone to.

Winning men is a simple matter of knowing men as they are, having faith in men, meeting their real life needs, finding work fitting for them and providing a virile, masculine, social atmosphere in which they will delight, and through which they will develop in power.

CHAPTER III

THE CHURCH TRAINING MEN

WHAT actually are the churches doing for the religious training of adult men? Here and there are churches in which at least some provision has been made for developing lives of men; but these are so few, the instances are so rare, as scarcely to change the condition as a whole. What is the average church doing? In how many churches is the religious training of the adult men by educational methods a deliberate aim of the institution? How many churches have any definite educational policy which has been carefully considered by the leaders and which is understood, adopted, and pursued by the workers? How many have even come to acknowledge the wisdom and necessity of the adoption of educational methods of dealing with any of the lives in their care? Still less do we recognize the value of educational methods in dealing with men? Any person, familiar in even a meager degree with present conditions, would count it a work of supererogation to present elaborate statistics to show that there is either an absolute disregard of the educational method as applied to men or, at best, only feeble and haphazard endeavors to use this method.

I. TYPICAL SURVEY. Actually the churches usually provide:

I. *Services of Worship*, affording (1) *Emotional and sensuous appeals*, through ritual and liturgy, and also through architecture, painting, colors, music, with opportunities for limited vocal self-expression through the hymns, responses, and other parts of the "service."

Consider the purpose for which any of the hymns are sung. In how many hymns can a man join without mental and conscientious reservations? Does a healthy, vigorous man really desire to "rise in the arms of faith"? If he is conscious of a real work to do in this world, does he really desire to "rise to realms unknown"? Is he not ordinarily conscious of the effeminacy of "Let me to thy bosom fly" and all that the hymns say about whispering, sleeping, resting, and sighing? In view of the fact that men are asked to sing at every service in many churches from three to five hymns designed either for women or written by sedentary saints, the wonder is that so many continue to go through the performance.

So we might examine also the responsive readings, selected almost exclusively with a view to buttressing the argument to be developed in the sermon, and seldom with any thought of their possibilities as inspiring expressions of religious ideals. What might be termed the passive parts of the service, such as instrumental music, and vocal music by the

choir and organist, have been regarded largely as having only ornamental or entertaining functions. In fact, they have been thus used so exclusively as to defeat their own purposes, and the selections by the choir have frequently been most effective in the discipline of mankind by the necessity for self-restraint during their rendition.

(2) *Intellectual appeals*, through sermon or address, occasionally of an instructional character, but more frequently hortatory, with the deliberate and limited attempt to arouse the emotions. The ministry of teaching through the pulpit is developing; but, naturally, it is developing slowly.¹ There are few courses of sermons conceived with the intent of leading learners to see truth for themselves in all-round relations, and even these easily fall from teaching to preaching. A teaching ministry will not convert the pulpit into a lecture-desk and the minister into a Professor Aridity.

It would be futile to attempt here any adequate discussion of the sermon as ministering to the religious development of men. One could ask how often do the preachers really consider the men who come to their services Sunday after Sunday, and have a right to expect that their deepest needs will be met and their highest aspirations roused by the presentation of truth from the pulpit. They are men

¹ On the minister as a teacher, see "The Educational Ideal in the Ministry," by W. H. P. Faunce, p. 18f; also "The Improvement of Religious Education" (R. E. A., Vol. I), pp. 211, 218; "The Aims of Religious Education," pp. 158, 163; "The Materials of Religious Education," p. 76; "Education and National Character," p. 231.

with burdens to bear, problems to meet, temptations to face. Some part of the message ought to be for them. Too often when the minister has sought to serve men, he has seemed to think that the one way this could be done was by delivering a series of lectures on economic or civic topics. Now, when a man has been dealing with precisely these things every day of the week, he needs that which goes far deeper than do they.

Men need not so much formal, schematic indoctrination, not even formal teaching in the pulpit of lessons on social and civic problems; they need education through inspiration, deep draughts of the wells of life, not dust from tombs of long ago. They need to see the relation of the eternal truths and universal forces that have been working in the past to the problems and needs of to-day. A teaching ministry is not necessarily a ministry engaged in coldly presenting lessons; it is the ministry which deliberately sets before it the purpose of developing the lives of its people, which therefore studies and follows the educational method, pursues the educational ideal.

(3) *Activities*, for a limited number of adults, in official acts in connection with the services of worship as, for example, the duties of ushers, deacons, or stewards, and such other special activities as the types of service may demand. These duties, being commonly performed by the same individuals for years, even to the end of a lifetime, tend to become

merely perfunctory, and so to lose any possible educational value.

II. AGENCIES OF INSTRUCTION. Note particularly the Sunday-school, affording:

1. *Instruction*, usually for a limited number of adults in groups, known as Bible classes, where, in a large number of Sunday-schools these groups of adults are required to study the same lesson as that which is being taught to the infants, and where the method of teaching is commonly that of talking, by the teacher. Occasionally adult life asserts itself, and the teacher has to guide, as best he may, a discussion which becomes general through the group. It is frequently evident that the teacher is distressed at such a digression from custom, failing to perceive that nature has asserted herself and demanded teaching and self-discovery of truth by the taught.

It is encouraging to note, however, that a more general provision is being made for men in the Sunday-school, that classes for adults are multiplying in number, and that for many of these suitable courses of study and opportunities for activities are being provided. The "Adult Bible Class Movement" as it is called, however, is reaching principally large numbers of the younger men, and it remains to be seen whether the needs of the adults, the mature men, will be met.

2. *Activities for a few adults* in the conduct of the school and in teaching its classes. Undoubtedly many adults have learned a great deal more when

they have become officers or teachers in the school than during all the years that they were in its classes.

3. *Social Opportunities.* These are most clearly marked in the group meetings, such as women's mission circles, King's Daughters, aid societies, and sewing bands where the social gathering becomes an opportunity for study and for service at the same time. But nothing using similar opportunities has been provided for men, though it would be found not difficult to devise plans for them to engage in useful occupations, making things which would be of service and at the same time enjoying fellowship and instruction.

III. PRAYER MEETINGS. These, or similar informal gatherings, affording opportunity for *thought, counsel, discussion, and expression* may be considered. But bringing the educational test to this group of agencies and still carefully remembering the high educational values of such informal gatherings, the character-development possibilities of prayer and song, of genuine testimony and mutual exhortation, the confession is unavoidable that the average prayer meeting does not meet the needs of a man's life. Those who attend do so mainly from a sense of duty. The exercises tend to become perfunctory, the prayers stereotyped; one can be almost certain of what the typical participant will say at any definite point in his petitions. The keenest test of the educational value of the prayer meeting

is whether it leads its participants to do the things they pray over or talk about. That very result would kill many prayer meetings.

IV. RESPONSIBILITIES AND SERVICE, through duties undertaken in the control of the temporal affairs of the church. For those few who have the privileges of this type of service it constitutes one of the largest educational contributions of the church to the life of a man.

Just here, in "Responsibilities and Service," the church finds her *point of contact* for the religious training of her men. It is an educational opportunity. Here is the place where any pastor may begin by putting this test question to his organization and his plans: Do they provide a piece of worthwhile work for every man, and do they look to aiding him to do that work well?

The efficiency of the church in securing the religious development of a man's life will depend a good deal less on the instruction it gives to him than on the co-operation it secures from him. Men need, not so much correct conceptions of life, though they cannot do without these—nor are they in danger of being required to do so—as they need powerful stimuli to right conduct; they need directing into the acts that as they are repeated will establish the habits of the right life. The church must be more of a laboratory even though that should involve its being a good deal less of an oratory. The only way to learn to

live the right life, the Christian life, is to live that life, to do its deeds, to offer its service. That life is preeminently one of positive living, of activity, of doing; training in that life will be active, positive, volitional, of the type of executive righteousness. Certainly a large part of any normal religious life lies in religious work, in service for the kingdom; and, usually, through the church as the social instrument for the kingdom. This rendering of service is a need of the man just as truly as the service is needed by the church. When one is asked to do any proper work for religion the proposition should be regarded, not in the light of a favor to be conferred by the worker, but rather as an opportunity, a favor conferred by the church, or whatever organization it may be seeking your help, in permitting the development of powers by this means. The only people who do not believe in religious work are the people who do not try to do it. Every man will agree that all right and reasonable service for any religious organization has been worth more to him personally, in character development, than it has been to any person whom he had sought to benefit.

Young men need to do religious work; they need not only to do all work in that spirit of service which makes it religious in the best sense, but to undertake definite specific responsibility and duties in connection with religious organizations. Such service develops the powers of judgment, self-reliance, and

The Young Man's
Restlessness

initiative. The church often affords the first and determining opportunity for a man to exercise his own judgment, throws him on his own resources in some perplexing situation, and compels him to strike out in self-dependence. Perhaps his training and occupation have both left that selfhood undeveloped; he has been only a follower; the pioneer spirit has been unawakened; but the church calls on him for a definite service, it commits to him a responsibility, it says to him, "make good in the eyes of these your brothers," and he finds himself in situations where he has none to go before. It may sometimes seem that the church lays on some burdens that almost break the back, but beneath the burdens that bend us we rise to strength. The pity is that the burdens must be borne by so few, that there remain so many who have none of the benefits of bearing them.

The church is the great laboratory for social and religious service. Here men must serve their apprenticeship and learn the trade of brotherly kindness and service. The church lacks efficient workers to-day because it does not train those it has. It neglects both the training of the youth who come up in its schools as potential servants and the training of those who come into membership later, who are ignorant and altogether inexperienced in its service. Like every other organization, this one must either be self-perpetuating, or it must perish. The church must train its own workers. It must

train the men and women who are of age to serve it. Churches complain of not having enough workers. How are the churches using those they have?

Is the church making full use of the energy it already possesses? What are the facts? One pastor has made a study of the extent to which the men are used by the churches. The Rev. J. W. F. Davies, of Winnetka, Ill., in a paper presented at the Congregational Association of Illinois, at Peoria, Ill., May 26, 1908, showed how the churches of his own denomination, within a group small enough to be carefully examined, were using their men, training them by service and for service. He tabulated the facts regarding one hundred and four Congregational churches in Illinois. These one hundred and four churches reported seven thousand six hundred and two male members, and in answer to a questionnaire the pastors stated that less than one-half of this number were doing anything at all in their church; the precise figures were: Of seven thousand six hundred and two members, three thousand three hundred and fifty-eight "doing some work," four thousand two hundred and forty-four "doing nothing"; that is, forty-four per cent. were in service in some degree, while fifty-six per cent. were entirely idle, receiving no real benefit from the churches because taking only a passive attitude toward them. Analyzing the reports further we find that the three thousand three hundred and fifty-eight re-

ported as active male members included five hundred and five serving in the choirs, four hundred and ninety-four serving as trustees, four hundred and eighty-five as ushers, and four hundred and fifty-one as deacons, a total of one thousand nine hundred and thirty-five definitely engaged in the administration of the church services and its general business. It is quite likely that there would be a good many duplicates in these reports, one man holding several of these offices. But, approximately, one may say that the business of the churches was being conducted by about twenty-five per cent. of the male membership.

In the same inquiry the question was asked as to the extent to which the male members were rendering service in the Sunday-schools. The returns indicate that but a few over ten per cent.—seven hundred and seventy-three out of seven thousand six hundred and two—were working in these schools in any capacity. Nine out of every ten men in the churches were ignoring the Sunday-schools. Doubtless many of them were wondering why these schools remain so inefficient, while others were continuing to regard the compound “Sunday-school” as an expressive adjective of derision, knowing nothing beyond the Sunday-school of their own boyhood. That the percentage in group of churches examined was not exceptional is shown by the fact that the same ratio holds for all the churches of that denomination in the State of Illinois as a whole; the three hundred

and fifty-one Congregational churches of Illinois have eighteen thousand and forty-seven male members, and only one thousand eight hundred and twenty-two men are reported as in the Sunday-schools in any active capacity.

In response to inquiries as to any further activities for men in the churches, it was shown that out of seven thousand six hundred and two male members in the group first mentioned, three hundred and two were "doing personal work"; this often, however, means "pretty much of nothing"; six hundred and ten were engaged in other forms of church work, and two hundred and eighty-seven were counted as officers of men's leagues and similar organizations. The greater number thus counted were those who had already been reckoned with in the officers of regular church service, such as trustees, deacons, etc. Looking at the provision made for men's work by the church: out of the one hundred and four churches reporting, seventy-two had no means of training for boys or men outside of the Sunday-school and the young people's societies; thirty-two were attempting to do something for boys, though not stating any definite forms of activities, while fourteen had boys' clubs, three had special classes for boys, and two had "Knights of King Arthur"; less than one-fourth of the churches were making any deliberate attempt really to train their youth or to employ their men in anything besides the Sunday-school and the young people's society.

The conditions revealed by this inquiry in this group of churches is not exceptional; other denominations show the same on examination. There are some States in the United States where not more than one or two churches of certain of the larger denominations are making any attempt to meet the real educational needs of their men. We are all too readily assuming that the adult man is beyond hope of transformation, too easily regarding him as one from whom little is to be hoped, save in rare instances, in the way of active service for the kingdom. We think thus, not only of the man outside the church, but of the man within, regarding it as a fortunate accident if here and there we find a man who, as we say, "is active in the church." It is not strange that there are so few in view of the fact that apparently the best we ever dare to hope of the average man is that he will be passive, sit quietly in his pew, and at least not disgrace the church by any overt acts of non-ethical character. We will never secure the services of men until the enlistment of the whole man, heartily, intelligently, and thoroughly, through his own normal activities and as an active, working person, in the activities of the church, is held as normal as breathing and eating.

Educational Opportunities. There are many unused opportunities in the general activities of the churches for the educational development of men. There is room for more volunteer workers. Men do

not lay all the loads on the pastor because they are lazy; it is because they have never been seriously invited to do worthy work; they have never had the opportunity to take responsibilities. Men are in the church like boys who get into a smithy or a carpenter's shop, a good deal more anxious to lend a hand than to sit still and watch and listen.

7 The Central Union Church, of Honolulu, applies the plan of enlisting its men for definite service through what is called "The Men's League." Men join this league by specifically pledging themselves to work in certain sections. The names of these sections and the duties under each, which men agree to endeavor to perform, are both highly suggestive and interesting. They are:

1. Friendship Section. Seek the acquaintance of the young men of the city not now members of the church or the league, especially those who have recently come to Honolulu, and invite them to the meetings and into the membership of the league.

2. Social Section. Under the direction of the leader and in co-operation with the other members undertake a systematic study of the social conditions of Honolulu for the purpose of discovering and reporting to the league new lines of social service.

3. Civic Section. For the study of the civic problems of this city and territory, and for the advancement of the cause of good government.

4. Religious Work. To assist the ministers and Christian workers of the city in some one of the

existing religious enterprises or to help organize new needed agencies.

5. Sunday-school Section. To serve in the Sunday-school either as officer or teacher, and join the normal-school class.

6. Bible Study Section. Join, attend, induce others to attend a Sunday morning men's Bible class for the study of the Bible along modern lines.

7. Bible Representation Section. To assist the leader in this section in presenting representations of Bible scenes and incidents.

8. Musical Section. To add to the effectiveness of our church music. (1) By joining a Sunday-school orchestra or playing at special services. (2) By informing the section leader *a.* of any voice that may fill a possible vacancy in the choir; *b.* of good music heard elsewhere; *c.* of musical visitors in town who may give assistance; *d.* of any helpful criticisms or suggestions.

9. Sunday Evening Section. Co-operate in arranging for special programs and in securing a large attendance of men at the Sunday evening service.

10. Midweek Service Section. Help to make the midweek service a real success.

11. Welcoming Section. Ushering, giving out calendars, keeping on the lookout for strangers, introducing them to the ministers and others, endeavor to increase the spirit of good fellowship in our church.

Suggested Activities. Note some of the kinds of things that men can do: Regular offices, as trustees, deacons, stewards. They will serve as male visitors for the sick, or as general visitors. They will follow up absentees and lost members and attendants. They will take charge of accounts, of membership lists, of campaigns for extension, etc. Usually there is room for more committees in churches; let the young men serve their apprenticeship under competent guidance in caring for church property, accounts, finances, and other details. One may institute practice work of many kinds. Then, there is the general publicity work; many a man may find new avenues for business efficiency here. They may engage in work with boys and with young men. There might well be in the church training schools for "deacons," "trustees," etc. There are many means of developing men by training them for and directing them in teaching, as in "continuation schools" conducted by churches in needy districts, in "science and art classes," by gathering groups of boys and men for the study of civics, politics, "life problems," the organization of model cities, civic clubs, debating societies. There is good work to be done in training classes for teachers. There is need of careful work in planning and conducting special courses in connection with the young people's society. There is work worth while in the organization and management of the Sunday-school. Then, there is all the great

extension work of the church, the organization and direction of the forces of the church for service in the community, the relief of distress, the care of public welfare, the improvement of conditions in morals, hygiene, politics, and education, making the church efficient in doing what her Master did—going about doing good and causing the kingdom still to come.

When we ask why there are so few men engaged in religious work through the churches, an answer is readily found which has two aspects: because they have **The Boy and the Man** never learned to do religious work and now have no opportunity afforded for learning. Usually a man has too much common sense to attempt the conduct of a business he does not understand. We lack the services of men because we have never trained boys. As surely as the curriculum of the day-school is being modified and determined by the life-needs and interests of the students, so must the Sunday-school curriculum come under the determinative influence of similar considerations. The Sunday-school ought to lead the life into its spiritual fulness, adjustment, and service. For the purposes of the last mentioned, it ought to be the training school of the church. It is doubtless well for children and youth to learn of the zealous activities of an Ezra and a Nehemiah, but unless we can also indicate to them the opportunities for the expression of the same spirit in re-

ligious service in our day, the teaching of the facts of these lives and the impression made by these ideals becomes harmful rather than helpful.

V. THE TRAINING SCHOOL OF THE CHURCH. The church expects its youth to come into church fellowship from the Sunday-school; it is recognizing the need of training for an intelligent approach to that fellowship through the general arrangement of the school curriculum up to the period when affiliation with the church usually takes place, and by the provision of special classes of catechumens. But with church-membership ought to come church service; the one is really only nominal and soon but an empty or even hypocritical alliance, without the other. If the church expects intelligent service, it ought to train its servants. Boys, and girls too, would be a good deal more interested in the facts and ideals of modern church organization, service, activities, endeavors, in the romance of missions, in the accounts of the pioneers who pushed into our new regions, who helped subdue our frontier, who braved perils by land and sea in many regions than we find them to be interested in the accounts of similar endeavors and activities in the first Christian century. Why should it seem more important to us that the youth should know of the Acts of the Apostles than that they should know of the acts of the modern disciples, and should learn how themselves to do such deeds? The Bible appears to the average child as a museum of dried-up data;

it can only be made real and living as it finds contact with life to-day; the need is to read the expression of the religious spirit of long ago in the light of the expression of that spirit in life to-day. Is it any less reasonable to hope to make intelligent citizens without the study of civics in the schools than it is to hope to have active church men without training in religious service and its principles in the religious schools? The chapters on the Sunday-school describe its possibilities in further detail.

VI. A POLICY SUGGESTED. What constructive policy can be suggested for the churches to follow in the training of their men, especially for efficiency in religious service?

First. The ministers must be trained as educators. The men in the theological seminaries are to be placed in charge of educational agencies; they are to direct the work, not only of such evidently educational agencies as Sunday-schools, but the work of the whole church as an educational agency. The seminary gives many courses in the Bible and in church history; it spends time on homiletics and on pastoral duties, but in only rare instances has it caught sight of that single unifying purpose which runs all through the work of the church, and which is the secret of the co-ordination of all studies in the seminary, that the church is engaged in education and that all that the minister learns in his professional school should be governed by this fact. This will mean a great deal more than giving him

brief courses in Sunday-school devices, teaching him the tricks of "Sunday-school success." It will mean, first of all, that somewhere in a man's training for the profession of the ministry he is thoroughly grounded in psychology and in the principles of pedagogy. If he would lead out the lives of men, he must know the laws of their lives.

Secondly. The minister must survey his work from the viewpoint of the educator. He can better afford to lose the advantage of ancient precedent than to be turned from his real purpose by it. If he has been trained as an educator, he will be able to work out the problem of his own church as it presents itself. Each church is, in no small measure, a problem peculiar to itself. No time is wasted by a man, settling on a new field, which is spent in carefully planning his work into educational unity.

Thirdly. The minister must lead his people into educational service. He must make plain to them the part of education in the development of the religious life and in the accomplishment of the work of the church. He must educate those who are to be his co-workers. A new sense of the worth of the church, a new and strong appeal for self-investment in its services comes to those who clearly see it in this new dignity of a definite purpose, a place that fits into the scheme of all our living. To most of its people the church is either an accident or an inheritance; its reason for being is seldom very clear. You can hardly secure intelligent co-oper-

ation from those who are asked to work in ignorance; there is no enthusiasm like that of intelligence. One gets a new grip on himself and a new motive for work when he sees that he is really doing something definite, practical, worth while. The work of the church becomes such when we see that it is a work of the development of character into the fulness of its possibilities and powers by steadily following the laws under which character is developed.

Fourthly. The various activities of the church will be studied and tested from the viewpoint of their value in the development of the lives of those who are engaged in them and of those for whom they are conducted. Duplication will be eliminated; co-operation in the aim of the church will be secured, and balance between the means of meeting different needs will be maintained. Provision will be made for adequate, continuous, graded instruction, for stimulating social, spiritual atmosphere, for natural, appropriate expressional activities, and for those personal relationships which train to habits of adjustment and right relations in the kingdom the church seeks to realize.

But it will not do to leave all the responsibility with the minister; we have done that too long. After all, a church is what its people are; it is, whatever its type of gov-
ernment may be, a democratic insti-
tution. If the churches have failed to minister to the lives of men, if they have failed to understand

Democracy in
Education

and to fulfil their educational mission, it is because the men in the churches have not given the matter sufficient thought; they have been willing to take things as they found them. Conscious of many shortcomings, and seeing many evidences of inefficiency, they have preferred the easy way of criticizing the somewhat impersonal thing called a church to the more difficult way of deliberate reconstruction. If the church is to lead its men to fulness of character and to train them for efficient service, these very men will have to get together and carefully consider what such a piece of work involves.

A tremendous increase of power would come to any church if its men would but set themselves to the reconstruction of its plans and equipment for the special purposes of social efficiency with the same earnestness, thoroughness, and concentration which they would give to the organization and equipment of some business for a specific purpose. The kind of a revival we need most of all in the church to-day is not an attempt to make us feel again the freshness of past enthusiasms, but a beginning of new life by the discovery anew of the real work of the church and the principles on which it may be accomplished. The realization of a definite, clearly conceived purpose for the church which would lead men to think of it as being here to accomplish certain specific ends would do more to win men to its work, to its support, than any other single thing. If

then, with that purpose clearly seen, it was also as clearly understood that the purpose was realizable on plain, practical principles, that you were not working in the dark, but were doing something that was as certain as to its results as any investment of time and energy according to business principles, we would find men willing to give themselves to that which would thus commend itself to their judgment. One can imagine nothing which would bring so marked a change in the life of the church as a clear comprehension on the part of all its people of its specific work in the community and the general acceptance of certain definite laws or principles according to which that work was to be accomplished.

Let the men of a church get together and talk these matters over. Let them confer as they would regarding any business proposition.

Let them work down to a clear statement of the purpose of the

**Profitable
Conferences**

church; let them discuss the situation until they see clearly the work that men may do in the church. One church recently asked its men to come together on Sunday morning at ten o'clock and talk candidly, seriously, and explicitly on the question, "Why should we have a Sunday evening service?" The men met and discussed the question in a thoroughly frank, unreserved manner. The result was felt immediately in the clearing up of misconceptions and, above all, the men felt that the officers of the church

meant business; they were determined either to make the evening meeting worth while or to clear it away as obsolete. Following this the men were asked to meet and discuss, in the same manner, the question of the type of service suitable for Sunday evenings in that community. The free discussion that took place bore even better results than the first one, for, as men worked down to the real needs of that neighborhood, definite plans were suggested for meeting these needs; then committees were appointed to carry out these plans and since the series of studies that grew out of that first discussion these plans have been in operation. The result is that the Sunday evening service has been transformed from a perfunctory performance to a handful of the faithful into gatherings that fairly fill the church because they meet actual conditions, while the men who worked out these plans feel keenly the responsibility for carrying them out, and for enlisting others in them.

No time is lost that is spent in leading men to clear-cut conceptions of the work of the church, and of the laws according to which it must be done.

CHAPTER IV

A LAY MINISTRY

WERE the situation in Great Britain the object of our study, we would have to include one other opportunity for religious development either offered by the churches or growing directly out of their life—that is, in lay preaching. Practically every church of any size, at least in England and Wales, and a large number in Scotland and in Protestant Ireland, will be found to have one or more men known as “local preachers” who, while working for their living during the week, take great pleasure and doubtless receive much benefit, from preaching in mission stations in outlying villages once or twice on Sunday. These men may be artisans, mechanics, clerks, or shopkeepers; some are poor, and some are in easy circumstances; some must walk many miles to their preaching stations, while others may go in their own traps. Few have been able to devote any special portion of their years exclusively to preparation for the ministry of preaching. One hardly ever finds a man who has even attended a “college for ministers” among them. Some pursue special courses of reading, in several denominations the courses being prescribed

by the church officials. In other instances the men have placed themselves voluntarily under pastors or other tutors for occasional instruction and for direction of their reading, while still others band themselves together into societies, loose organizations covering certain fixed territory, following certain lines of informal study and holding regular meetings for conferences and discussion.

While there is a danger that the small man will be encouraged to undue self-importance as he sallies forth on preaching bent, in garments cut as closely as possible to the clerical lines, or that persistent public exhortation without the foundation of general preparation and the balance that comes from opportunities for perennial preparation shall develop the marks of the pious prig, all this is more than compensated for by the advantages of the system. Not to take account of the great gain of having so many otherwise pastorless stations in small villages regularly supplied, nor to take account of the peculiar advantages to the people of a ministry by volunteer, unpaid workers of their own class, these men are placed under the stern and beneficial discipline of circumstances. The lay preacher may be tempted to preen himself under the adulation of his little flock on Sunday, but he cannot forget that he must come back to the mill or the shop on Monday; that fellow-workmen have knowledge of his Sunday words, and that their keen eyes and often cruel

The Lay Preacher's
Temptations

words will keep him on his mettle, both for conformity in conduct to the ideals he has publicly proclaimed, and also to improvement in both matter and manner of his preaching.

Of course a large measure of benefit also comes to these lay preachers by the necessity under which they are placed, at least in the cases of those who take their work **The Lay Preacher's Advantages** seriously, of making specific preparation regularly on certain subjects for public utterances. In the denominations requiring courses of reading and study, as in the primitive Methodist and the Wesleyan Methodist, even greater advantages accrue to those who are thus compelled to follow systematically the prescribed courses for a period of several years. Not only is a large amount of information secured, and still more, helpful discipline undergone but, if the work is done during the period of early manhood, as is usually the case, habits of study and careful thought are acquired which ought to count for the subsequent development of the life.

The opportunity for religious culture by activity in lay preaching is not entirely lacking in the United States, while in portions of Canada the situation is very much like that in Great Britain, large numbers of churches being entirely dependent upon voluntary lay preachers.

There are evidences of increasing interest in the possibilities of lay preaching, and a growing appre-

ciation of its usefulness, both for the maintenance of churches which otherwise would be compelled to close their doors, and for the religious development of those whom this system can employ.

In England and in Wales there are some fifty thousand lay preachers in the Nonconforming churches, and there are probably half this number of "lay readers" in the Established Church. William E. Gladstone, England's famous premier, often officiated in the parish church at Hawarden, while many of the men most prominent in public life in England to-day honor themselves with similar service. In the Free Churches in England, lay preachers outnumbered pastors in 1901 as follows: Methodists: 2,202 ministers, 19,956 lay preachers. Primitive Methodists: 1,099 ministers, 16,697 lay preachers. Congregationalists: 2,886 ministers, 5,050 lay preachers. Figures for the Baptists are not at hand, but they would show about the same relatively as the Congregationalists. There, it is a poor church that has not several men, in almost any grade of society, who never expect to become ministers, but who gladly give their evenings and Sundays to preaching the word in remote villages and at mission stations. They are not embryonic clergymen; they will stick to bench or office till they die.

In the United States nearly every lay preacher has his eye on the "Rev.;" almost all our licentiates are students for the ministry. It is well they should

be, but how many others there are, who cannot leave their present employment, but who might still be of immense value to the kingdom were they trained and encouraged. Some pastors rather discourage these men, fearing to lose them from their audiences; others dread rivalry to their peculiar prestige as preachers. Professionalism often stands as a great barrier between the church and the workshop. The working people will listen to the working man preacher to-day just as they did at the beginning of this era. Dr. Cunningham Geikie said on this subject, in a personal letter, written some years ago: "The number of persons who get a living, better or worse, from the labors of others, while they give themselves to what they honestly think the most complete service of the Master, is a great point against such agency in the mind of vast numbers; a man who serves the Master while he supports himself is, in the general opinion of good and bad alike, a far nobler character than one who lives by his religious services."

We protest against sacerdotalism in others, and are in danger of fostering it in ourselves with our notions that no man is authorized to pronounce the benediction unless he has been duly ordained. The sanctified heart is the great prerequisite to the Redeemer's service. The true ministry cannot be confined to "the ministry" any more than the work of that Spirit without which all professional preparation is vain can be confined to the pulpit. But the

trouble is not here so much as in that the pastor underestimates the willingness and ability of his young men, or that he is too busy to train and direct them. Yet how easily the outlying deserted villages might be fed if this agency were systematically, sympathetically cultivated.

One cannot but wonder that lay preaching has not come into greater use in the United States.

Why Not in the
United States?

There are a large number of men of sufficient culture and general religious and theological information who would be happy to do this kind of work. The preparation necessary for preaching and conducting services would add new interest to their lives, and would start them on new lines of investigation and study. These men are in some instances preaching where they ought to be teaching. That is, they are conducting Bible classes and preaching sermons every Sunday to groups of men and women. Still others exhibit powers of oratory in connection with clubs and political organizations. It is worth while to remember too, that pulpit eloquence may be of less value after all than other abilities, in the care of small churches. Few things would delight many able men more than to be permitted to organize and conduct the activities of a small church. On the other hand, there are both in the city and the country many churches too small or too feeble to support a pastor, which could be cared for by such lay workers.

CHAPTER V

THE SUNDAY-SCHOOL AND THE MAN

THERE was a time once when it could properly be said:

In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife.

That day has passed. Men are in the church and men are in the Sunday-school. That school itself is in the adolescent stage of not knowing what it is doing, nor why it is trying to do anything that does not have an adult department. The accession of men to the Sunday-school in large numbers has been so recent a development that we have hardly adjusted ourselves to it; and it has been not uncommon for schools to assume that if they could do two things—first, set up an adult department, and secondly, somehow induce a large number of men to come into the school—then the Sunday-school had discharged its whole duty to the adult man.

The Sunday-school has a service to render to men. Since its purpose is the training and development of lives to the fulness of Christian character and to efficiency of Christian service, it must continue to train those lives until they have reached

that fulness and efficiency. Its most important work doubtless will be with children, since if the training is not given then it will never be given at all. But we have been making in the Sunday-school the capital error of turning developing lives adrift before they have come to anything like maturity. Somewhere in the church there ought to be provision made for teaching young men and adults how to do the work of the laity in the church. We complain that there are so few men at work in the churches, but we fail to provide for their training in the work we are expecting them to do. The principal business of the adult department of the Sunday-school should be the training of men and women for intelligent, faithful lay service in the church and kingdom of God. The primary need of the adult department is a clear conception of the things that it has to do, a recognition that the training of men is not the same thing as the training of children. Once we made the mistake of trying to educate children by the methods suited to adults. There is similar danger to-day that we shall try to educate the adult by the methods we now discover to be suitable to children. Nothing could be more absurd than to expect that self-respecting men will stand up in the Sunday-school and heartily join in singing, "I'm a Little Dewdrop." If the adult department is to provide religious education for men, it must be adapted to men. It must meet the real needs of men.

If the Sunday-school is to make its proper contribution to the work of training adult men religiously, it must meet the needs of these men in three ways:

First. By providing suitable courses of study, and by arranging all the curricula with the full life of the adult in mind; secondly, by training for service and activity; and, thirdly, by providing suitable forms of activity and kinds of social and religious work for men.

The curriculum of the school will be based on the life needs of the man. It will find contact steadily with his deepest and most real interests. It will minister to **The Course of Study for Men** his life.

There is need of a large number of text-books and outline courses of study for adults in classes in the Sunday-school, and in similar institutions. The International Committee of the Young Men's Christian Association has put out a number of text-books, some of which are suitable for such classes. It is not so difficult to find suitable text-books for study in the Old Testament and New Testament as it is to find those which deal with ethics, with modern social problems and duties, and with church institutions and religious service. Again one turns to the Young Men's Christian Association which has made the most serious attempt of any organization to meet the need for such text-books. In the section on the Young Men's Chris-

tian Association, we treat more carefully the matter of suitable text-books for young men and, generally speaking, what can be used in the religious educational department of the Young Men's Christian Association can be used in the adult classes in the Sunday-school.

It is quite important that the courses of study adopted for adult classes shall be those which grow out of the needs of the men, and that the work offered in these classes shall be entirely elective. As an example of the provision now being made, the curricula of the adult departments of several Sunday-schools and organizations are given:

I. *Disciples' School, Boston, Mass.* A graduate class for the special study of Modern Religious Teachers; an adult class meeting for Bible study at 10.15 each Sunday morning; ethical lessons to be associated with the Bible lessons from Sunday to Sunday, not to stand as a separate course.

II. *Teachers' College, Columbia University, New York.* Graduate Courses (Electives), adults. Single Bible books; Apocryphal books; other religious masterpieces; literary study of the Bible; New Testament Greek; Biblical History; Historical Parallels. Christian Evidences; Pagan Religions; Church Work, Settlements, Charities; Sunday-school Teaching, Personal Work, Civic and Industrial Problems. History of Theology; Church History, Mission History.

This curriculum is followed essentially in the

Model Sunday-schools of Union Theological Seminary and Teachers' College, Columbia University, and the First Union Presbyterian Church, New York City; the Presbyterian Church, New Rochelle, New York, and many other Sunday-schools that might be mentioned.

III. *University Congregational Church, Chicago.* Graduate Department. Aim: To enlarge the knowledge, appreciation, and practice of the Bible, of Christianity, and of the nature and obligation of religion and morality.

First Year. The Origin and Transmission of the Bible. Second Year. The History of the Christian Church. Third Year. Christianity in Relation to the Modern Sciences (Biology, Psychology, Philosophy, and Ethics).

The courses in this department vary from year to year, covering a wide range of historical, biblical, ethical, religious, and theological study.

Text-books: In the absence of suitable text-books, special courses are being prepared. Reference books are used.

IV. *Friends' Central Educational Committee, Great Britain.* Senior classes for Sunday-school teachers and workers, reading circles, and Bible classes. Age, 16-20 and upward. In this course the following plan of material is followed: 1. The growth of moral ideas and of the Messianic hope in the Old Testament, with some account of the way in which its books were compiled. 2. The signifi-

cance of the life, work, and teaching of Christ, as recorded in the Gospels, and especially in the Gospel of John. 3. The Apostle Paul, his personality, work, and teaching. 4. Studies of other New Testament writings. 5. The development of Christianity, and especially of the ideas of church and priesthood during the first three centuries, with some notice of the formation of the canon and of non-canonical writings. Outline of subsequent work of the Church in Western Europe; the Reformation and the Puritan Movement; the Rise and History of the Society of Friends.

V. *The Official Curriculum of the Sunday-school Federation.* "As adopted after Revision and Referendum by the Majority of Diocesan Organizations in Membership with the Federation." Electives: Church History; English and American and Modern Missions. General, Diocesan, and Parish Church Organizations and Work. Typical forms of the Christian Social Service. Study of Apostolic Writings. Making of the Bible. Christian Ethics; or, A Teacher-training Course.

VI. *St. Agnes' Chapel, Trinity Parish, New York.* Postgraduate Course. *Course A*—Bible Study. Pentateuch; Historical Books; Hagiographa; Prophets, Major and Minor; The Apocrypha; The Gospels; Acts; Epistles, and Revelation. *Course B*—Church History. General; English; American Missions. *Course C*—The Theory and Practice of Teaching. Child Study. Sunday-school

Organization; Administration; Graduating; Curriculum; Text-books; Methods, and Material. Guilds and Societies; Christian Activities; Sociological and Economic Questions.

VII. *Armour Mission Sunday-school, Chicago.* Elective Courses: Christian Institutions (members of the class are to visit such institutions as they can); Practical Religion; Practical Ethics; Church History; Great Leaders of the World; Religion of the Poets.

VIII. *Congregational Church, Winnetka, Illinois.* The College Years. Aim: To lead to the formation of life principles.

. First year, age 18-19. Organized Christianity. Second year, age 19-20. Comparative Religion. Third year, age 20-21. Christian Conduct. (Ethics.) Fourth year, age 21-22. Christian Beliefs. (Theology.) Graduate Department. Adults. Aim: To enlarge the knowledge of the Bible, of Christianity, and of the nature and obligation of religion and morality. Here belong all the special courses and lectures on the Bible, on Missions, on Church History, on Social Service, and every theme which is to be considered from the religious point of view. An adult class meets immediately after the morning church service, studying "The New Appreciation of the Bible," by Selleck. Lectures are also given in this department.

IX. *Hyde Park Baptist Sunday-school, Chicago.* *The Adult Division.* This division holds its sessions

from 10 a. m. till 10.45 a. m., the instruction afforded being as follows:

Men's Class. Religious Leaders in American History.

Women's Class. Practical Religion as Taught in the Epistle of James.

Young Men's Class. Old Testament Prophecy.

Young Women's Class. The Gospel of John.

X. *Old South Church, Boston.* The Story of Bible Literature, Introductory: What we have to account for:

1. *Foundations:* (1) The Hebrew Genius; (2) The Hebrew Heritage of Ideas.

2. *The Formative Centuries:* (3) Literary Beginnings and Reminders; (4) Keeping Touch with Experience; (5) Awakening of the Literary Sense; (6) The Golden Creative Age. (7) The Struggle of the Prophets.

3. *The People of a Book:* (8) Discipline of Exile and Dispersion; (9) Resurgence of the Prophetic and Lyric; (10) The Might of a Code; (11) The Ripening of Wisdom.

4. *The New Era:* (12) The Son of man; (13) The Literature of Announcement; (14) The Literature of Interpretation; (15) The Vision of Future Things. Course taught by Prof. John F. Genung.

XI. The following outline is reprinted from the circular of the Men's Bible Class in the *Hyde Park Presbyterian Church, Chicago*. The topics were treated in that class at the Sunday-school hour.

SOCIAL PROBLEMS IN CHICAGO

During the previous years social problems in general have been discussed. It is felt that we are now ready to discuss the social problems of Chicago in particular. Very few of us know the conditions in our own city as we should know them. Such knowledge makes for effective citizenship. This will mean the collection of much local material from various sources, in which it is expected that the class will assist. From the numerous social problems that are conspicuous in Chicago the following tentative list has been suggested for investigation and discussion during the coming year:

1. Our Foreign Population: (1) The conspicuous foreign colonies and their activities. (2) Foreign ideals of citizenship. (3) Exclusion laws. (4) The church and the foreigner.

2. Woman in Industry: (1) Working women. (2) Women's wages.

3. The Housing Question: (1) Congestion in Chicago. (2) Causes of congestion.

4. The Marriage Question: (1) Facts as to divorce. (2) Causes of divorce. (3) Social purity.

5. Civic Corruption: (1) Machines and bosses. (2) Causes of corruption. (3) Proposed reforms.

6. The City: (1) Its menace to health, to morals, to politics. (2) Its opportunity, socially, politically, and to the individual. (3) The standard of living.

It is understood that any of these topics may be

omitted or new ones introduced as the interest and city contact of the class may determine.

Secondly. The Sunday-school will meet the needs of men by training them for the work they are to do for the church and the kingdom.

It will be noted that while there are a number of extra-biblical courses in these curricula for adults, little attention is paid to the preparation of men for definite religious service. There is need for courses and rather elementary text-books in such subjects as these: The History of our own Denomination; The Officers of our Church, their Duties and Responsibilities; Methods of Church Work; Church Support and Extension; Our Denominational Activities; The Sects and Churches.

**Training for Church
Efficiency**

Within the past few years, splendid provision has been made for the study of the missionary activities of the churches under the impetus of the Young People's Missionary Movement. Many of the text-books prepared are suited to use by classes composed of adults. The next step should be the preparation of courses in church service for laymen.

We have no right to expect men to do things for the kingdom if we are not showing them how these things are to be done. Mr. Jones is elected trustee of the Seventh Avenue Church. Mr. Jones has never seen a trustee save from afar; he knows as much about the duties, prerogatives, and responsi-

bilities of church trustees as he knows about the inner mechanism of a woman's mind. The writer, recently addressing a representative meeting of men, composed largely of church officers, asked a series of practical questions as to the duties of trustees of a church, and invited answers to simple questions on the legal responsibilities of such officers, without finding one man who really knew anything about the relation of such officers to the church. The same was found to be true, and is true nearly everywhere, as to any other officer in the church. Still greater and more serious is the need for training as to *methods* of church work, as to the principles, physiological and psychological lying at the basis of any work with human beings. If the work of the kingdom is to be done by laymen, these laymen have a right to demand that the agencies of the kingdom shall be organized for aiding them to do that work intelligently, efficiently, in a manner as nearly expert as is possible with amateur service.

The churches need workers increasingly efficient. The age will continue to make greater demands on this institution. Men are enlarging their powers in other fields, why not in this one? The church ought to make provision for the continuous training of her men that they may be fit for her new and greater duties. The man who is alive is never too old to grow; he never ceases to desire to learn. The best evidence that any man is educated is that he is wondrously moved by a passion to learn. He

only is educated who is not yet educated. The men in the churches are men who want to know; the appetite for development needs only to be awakened. Actual tests show that courses of study in problems of the religious life and service rightly handled never fail to attract men in growing numbers.

The training of the young for religious service in the Sunday-schools ought, of course, to have a wider purpose than their preparation for distinctively church work; it ought to include their training, both in theory and in practice, for all types of religious service; it ought to embrace both the study of and participation in the activities of modern philanthropies and all movements for social betterment. It is a good deal more a shame to our modern spiritual life when a youth does not know of the settlements and the philanthropic agencies of his own city than when we discover that he does not know just who Amos or Boaz was. Every Sunday-school has many maps of the Holy Land hanging on its walls; some schools give much attention to training children in drawing similar maps. It will be a great pity if these children come to maturity thinking that the only holy land is one they will never see; indeed, one that, to them, exists only in history; or, if they shall be able to reproduce its outlines and be unable to reproduce or express the facts of their own county or city ward. It is well to trace the feet of the Man of Nazareth as he

Wider Religious
Life

went about doing good; but that exercise is a hollow mockery unless we also learn to know the way we would ourselves go through our city streets or along our highways if we would follow him in doing good.

It is time that the education of the youth religiously faced forward with some sufficient regard to the fact that these boys and girls will soon be men and women on whom will fall the spiritual, the moral, social, philanthropic duties of their day.

Educating for
Life

We do not need to regard the past as "dead" and banish all study of religious history. But we do need to recognize that our present methods do make the past actually lie dead; that rich past is living, mighty with the dynamic of spiritual ideals only as we take its tide of life and apply it to our days, only as those who look to that past turn also to their present and moved by the ideals, the hopes and visions that animated the great souls of old, endeavor to bring the golden age and the new earth and heaven to our own day.

We have done much already with the curriculum of the Sunday-school and with the educational plans of other branches in the church, but much more remains to be done; the whole educational plan in the church must be co-ordinated to this vision, that it has to do with the development of lives, not minds, intellects, still less "souls" as separate entities, not "little men," but lives as parts of a social whole to

be brought into harmony one with another, into fulness of spiritual powers, into efficiency in service for their world. Therefore we shall train the youth as future workers in the kingdom.

Thirdly. The Sunday-school will provide for men by suggesting work in which they can engage.

In the very need for the training of the youth in religious ideals and service lies the opportunity for

enlisting the services of many men
A Man's Chance who are not now at work. Men who shrink from teaching the Bible, feeling that it requires expert knowledge, may often be induced to talk with groups of boys about the activities in the church or for the community in which they are interested. If we teach the rebuilding of Jerusalem to the remnant that remain in the boys' class, why should we not ask the man who is most interested in the village or ward improvement association to come in for a few Sundays and talk with the boys about the renovation and beautifying of our own city? Is Jerusalem more sacred than Chicago or New York or London? Or, again, ask this young man who seems to wait for something to do in the church—and who will not wait long—to find out the facts about the settlements in your city, and this other one the facts about the boys' clubs, this about the juvenile courts and the homes for delinquents or any other public agencies for betterment; then ask each man to spend one or more Sundays with those boys—or girls—of fourteen to eighteen, talking

about matters they have been studying. You will do the boys who are taught much good but you will have accomplished still more for the man who teaches. Nothing deepens our own knowledge, stirs our own interests, and binds us to further study and service like the honest attempt to tell something or, better, to teach something concerning any particular subject to others.

It is difficult, indeed, to find a man who has not something worth telling boys. Commit the training of the boys to the men, and you have committed the men to the leadership of those boys for many years and you have too turned those men to a realization of the deficiencies in their own knowledge and service and awakened in them a desire for improvement that will often become a life-long passion.

The work for boys offers an especially attractive field for men. The organization of boys' societies and fraternities, such as the Knights of King Arthur for boys **Worth-while Work** of early adolescence and the Brotherhood of David for younger boys, will furnish precisely the outlet for his powers and the training which a man needs.

We have to remember that there is a much larger problem than that of providing suitable courses of study for adults. Men are not good listeners, principally because they are, after all, "only boys grown tall"—the restlessness persists in the man. In religion, as in every other thing, he learns by doing.

Opportunities for self-expression are needed by adult men as truly if not so uniformly as by children. The average man in a Sunday-school class has not been schooled to mental exercises unaccompanied by physical action; he is not a trained student. He does the greater part of his thinking through his fingers. There is a chasm between his powers of mental application to abstractions and that of the men who, by many years of habits of study, have largely divested themselves of the need of expressional activities. The law of pedagogy, that there is no permanent impression without expression, holds true of the men in the adult Bible class. Nothing is our real intellectual possession until it is expressed in life. No one can know square root without using its rules. Accompanying this simple principle is the other—that we arrive at the significance of any symbol through the experience for which it stands. Just as the boy comes to know the meaning of the symbol $2+2=4$ by actually putting two and two together, so does the man come to the significance of such symbols as creeds, social and ethical formulæ of duties or ideals through the actual experience of which they are the crystallized expression.

The need in the Sunday-school, as in any agency for formal instruction in religion, is to discover suitable expressional activities, and to lead through their experience to the possession of truth and the acquisition of right habits and controls of conduct.

There is inviting opportunity for the services of men in the athletic work of the church. We have only recently come to realize that healthful recreation and true righteousness are not incompatible; that one might love clean sport and still be a saint; that he may play ball and still go to prayer meeting. The Young Men's Christian Association had to teach us that lesson. The Sunday-school has been slow to learn it; but, within the past two or three years, an interest in athletics has been aroused so that to-day one looks regularly in the newspapers for the standings of the Sunday-school teams, listed under their different churches or their leagues, in baseball, bowling, or whatever the seasonable game may be. One city Sunday-school Association known to this writer employs an athletic director.

A physical director in one of the largest Christian Associations reports that the organization of athletic teams and the conduct of matches and tournaments is having a surprising effect on the young men in the Sunday-schools; it is arousing them to a new sense of the ethics of sport. Frequently the teams are made up of those men who do not have the advantage of the training of the Y. M. C. A. or of the college; they are composed of lads ignorant of the real rules of the game, those that lie back of the technicalities, those that make for honor and manhood. The director mentioned lamented the difficulty of getting these youths to play up to high

standards, but later reports indicate that the necessary salutary lessons are being learned. And the lessons learned here will not be forgotten elsewhere. You will hardly find the youth, square on the athletic field, crooked as a man in a business transaction.

But athletic organizations and contests involve many serious problems for the Sunday-schools and the churches. While there is the risk that the athletic interests shall submerge all others in the school, that is really negligible beside the danger that the athletic events themselves shall become harmful, shall gravitate to lower standards, or shall become pedagogically powerful in the wrong direction. The playing field may be the place where lads fight their Waterloos, but it may also be the place where the pure are corrupted and the vicious become the virtual teachers of all. The pastor or the Sunday-school superintendent is usually insufficient for this occasion. Even though the parson who can play baseball, tennis, or football, who can row, shoot, and fish is becoming happily more common, the fact remains that his duties are too many and engrossing to permit of his spending any large share of his time on the playground. Few churches can afford a physical director, though this is being provided especially for the boys in some of the larger churches, and indicates a happy move, restoring to the churches the boys who were in danger of being weaned away, either by the streets or even

by the good work of the boys' department of the Y. M. C. A.

Here, then, is an opportunity for the man in the church. Men need to go on playing. There are always good things ahead for the man who can actually keep in the *Working by Playing* game. And the boys need the men. They need the presence of these men, their fathers and neighbors, whom they know in everyday life and in the church services to tone up the running track and the baseball diamond. The man who becomes coach to boys can get nearer to them every minute of the game and in the hours that surround it than an ordinary Sunday-school teacher can get to them once a month.

Our boys need to have their play life guided, directed, developed. We are only just beginning to see the opportunity of the play spirit in the education of the child; the spirit, somewhat changed, is just as strong in the boy; there are signs on the golf links and the tennis courts that it may be just as strong in the man. Why should not the boys have their play in the name, in the spirit, and under the auspices of religion. Any strong, clean, boy-regarding man may become a life teacher to them on the athletic field. There is no finer opportunity than this. The men who like to play with the boys are the ones who can do it best. Great as the good to the boys will be, the good to the men will be no less.

This suggests another field of opportunity for men, in the provision of athletic fields and apparatus for the boys of the churches.

Why should not the city churches have their playgrounds and athletic fields? The rural church might also well have the latter.

The Church Athletic Field Why leave the lads to the effect of street training? A playground proves in our larger cities a profitable municipal investment. The cost for equipment and instructors is more than offset by the saving of wear and tear on police, on courts, and on neighboring property, not to mention the yet greater returns in the saving of these young people from the vicious training of the alley and other yet more harmful places of rendezvous as the Greek fruit stores and the barns and warehouses. Churches may join forces to maintain playgrounds. The important thing is to see that they are properly conducted, and that responsible, efficient directors of play are in charge.

Work of this kind not only trains the potential men who now are but boys, it furnishes splendid training for the men who become responsible for the playground and the field and who direct its work. Serving the youth they are led to discover themselves.

These are only suggestive of the many forms of activity into which the church will lead men whenever it seriously undertakes its task of the religious education of all the people.

The following are suggested as suitable expressional activities for men in adult Bible classes:

1. *In the Sunday-school.* By organization, *i. e.*, aiding in organization, conducting, caring for finances, supplies, etc. Training and instructing boys. Serving in offices of school. Suggested Activities

2. *In the church.* Train for intelligent service as officers. Teach special classes in training for duties. Seeking new service; care of church property, grounds, decorations, church advertising. Securing and maintaining church athletic field, playgrounds, library, etc.

3. *In the community life.* (1) For individuals: Boys paroled to them on the "Big Brother" plan. Responsible for other man; assigned to them by class or cabinet. Visiting any sick or needy. Caring for families. (2) For institutions: Class visiting public institutions, city council, water works, library, etc. Class visiting semi-public institutions, settlements, hospitals, homes, etc. (3) By group activities: St. John's ambulance corps. Work through local improvement society. As political units, clubs. Groups for study of city or community life, making maps of wards and precincts, showing physical, social, religious conditions. Get facts.

CHAPTER VI

THE ADULT BIBLE CLASS

A REMARKABLE change is now taking place in the Sunday-schools through the development of "Adult Bible Classes." Over thirty thousand men are enrolled in these classes in Chicago, Ill., alone. It is true that this includes men from twenty-one to twenty-five years of age; but a very large number are over twenty-five.

Historical classes for adults have existed for many years in the Sunday-school, but such classes usually consisted of a handful of elderly ladies and gentlemen who had come to the point where life's principal interest consisted either in the prospect of eternal rest or in the acrid discussion of theological differences. Some ten or more years ago, however, a few men in different places began to gather young men into Bible classes. Such a class was the Hubbell Class in the First Baptist Church of Rochester, N. Y., having over one hundred members and an average attendance of one hundred. Another large class for young men met in Immanuel Baptist Church in Chicago. In 1902 a few men became interested in an effort for the federation of adult Bible classes of this type. The teachers and

officers of a number of such classes, then newly organized in Chicago, were brought together. Early in 1903 the County Sunday-school Association in Chicago set up what was known as an adult department, being the associational organization of these classes. In May, 1903, a special train carried one hundred delegates from these adult classes to the State Sunday-school Convention, held at Taylorville, Ill. As a result a committee was appointed by the convention to organize the work throughout the State of Illinois. In 1904 a special car carried the delegation of Chicago men who attended the State Sunday-school Convention, held at Mattoon, Ill., and a distinctive badge, a red button, was first introduced in the State. In 1905 the International Sunday-school Convention, held at Toronto, adopted an Adult Bible Class Department.

To what extent are these adult classes contributing to the religious training of men? Since they have grown up in the Sunday-school with its many traditions and its tendency to conservatism, these classes have been slow to organize themselves upon educational lines. Naturally they have, at first, in nearly every instance, been attempts to carry work suitable to children into classes for men. Gradually, however, there is a growing realization of the necessity of applying to these classes those fundamental pedagogical principles which we have already laid down. Inquiries are common for new courses of study and series of lessons suitable for

men while the other leaders in this department of the Sunday-school are feeling their way out into what might be termed expressional activities.

The present official view of the purpose of these classes is, perhaps, best seen in the suggested constitution sent out from the office of the International Sunday School Association and given herewith:

SUGGESTED CONSTITUTION

ARTICLE I. NAME

This class shall be called of the Sunday-school, of

ARTICLE II. OBJECT

The object of the class shall be Bible study, soul winning, Christian culture, mutual helpfulness, and the extension of Christ's kingdom throughout the world.

ARTICLE III. MEMBERSHIP

Any man, woman—person sixteen years of age or over—may become a member by attending the class and signifying a desire to join.

ARTICLE IV. OFFICERS

The officers shall consist of a Teacher, President, Vice-president, Secretary, and Treasurer, who shall be elected annually by ballot, and shall hold office until the next annual meeting after their election, or until their successors are chosen. (Where the church provides for the election of the teacher the church authority should be recognized.)

ARTICLE V. COMMITTEES

The following standing committees shall be appointed: Membership, Devotional, Social, and such others as the work of the class shall demand. The officers of the class and the chairmen of all standing committees shall compose an Executive Committee.

ARTICLE VI. MEETINGS

The class shall meet every Sunday for Bible study at (hour) in connection with the Sunday-school. Business meetings shall be held at (hour) on the first day of each month and each quarter. Special meetings may be called at any time by the President, Teacher, or any five members of the class, by giving notice to the class the Sunday previous to the proposed meeting. One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.

ARTICLE VII. DUTIES OF OFFICERS AND COMMITTEES

SECTION 1. The Teacher shall have charge of the lesson, and shall be ex-officio member of all committees. Officers and committees must consult with the teacher on all subjects pertaining to the class work, and all committee appointments must have his approval.

SEC. 2. The President shall preside on Sunday and at all meetings of the class, and shall be the general executive officer. The President shall be chairman of the Executive Committee and ex-officio member of all committees.

SEC. 3. The Vice-president shall, in the absence of the President, perform the duties belonging to the President's office, and shall render such other assistance as may be required by the President.

SEC. 4. The Secretary shall have charge of the records

of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday, and report the same to the class and to the secretary of the Sunday-school as required.

SEC. 5. The Treasurer shall have charge of all the moneys, and shall pay them out as directed by the class, in harmony with the rules of the Sunday-school. He shall report to the class as often as required, and also to the treasurer of the school each Sunday.

SEC. 6. The Executive Committee shall have general supervision of all the class work. It shall devise ways and means of advancing the interests of the class and of increasing its attendance.

SEC. 7. The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick. In the performance of its work, the members are responsible for devising methods and plans, and may call upon any member of the class for assistance.

SEC. 8. The Devotional Committee shall be responsible for the spiritual welfare and work of the class.

SEC. 9. The Social Committee is responsible for greeting, welcoming, and introducing new members and visitors. It shall also provide such socials and entertainments as the class may approve.

ARTICLE VIII. AMENDMENTS

This constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

There are many forms of organization for these classes. Nearly all take some distinctive name, and

many have elaborate buttons, banners, and other paraphernalia. The mainspring, however, of every successful organization is some energetic personality with powers of leadership, while that which applies the power of the organization is some clearly conceived purpose for the class.

Besides the form of organization suggested by the International Association, there are several others quite generally accepted. The Baraca classes, suggested and promoted Other Forms by Mr. Marshall Hudson, of Syracuse, N. Y., and the Agoga classes, promoted by the Baptists, are examples. Both federate naturally with the International Association.

The Agoga classes are interesting because they stand for the significance of their title—the trained life. The full form of constitution may be obtained on application to the American Baptist Publication Society, Philadelphia.

The Baraca classes stand for “Young men at work for young men.” The organization has classes in nearly every city in the country. Full particulars are obtainable at their headquarters at Syracuse, N. Y.

Some especially good suggestions are made in the constitution of both these types of classes as to such special officers as reporters, visitors, “entertainers” having charge of the recreations, and the “secret service” men enlisted to win personally other men to the Christian life.

The value of this movement lies, not in the startling increase in numbers, gratifying as the many thousands may be, but in the sound scientific methods and correct principles which must direct these classes.

Essential Values

There will be a tendency to grasp at the superficial and the statistical advantages of this development where a willingness to pay the price of deep and permanent success is lacking. Simply to open a room and advertise that here will meet a men's class, hoping that the popular trend will do the rest, is but to invite failure. These classes are not inexplicable. Reasons lie back of this remarkable development. Results will not be reached independently of these reasons. The class will not succeed because such classes are popular; it will not succeed apart from those underlying causes which create success everywhere. It is therefore worth while to ask, What is the significance of this movement? and, What the causes of its success?

The adult Bible class movement simply signifies that the Sunday-school is taking its place as an educational institution. It stands for the development of the school in two important directions: first, the school becoming an institution for the religious education of men and women as well as children; and, secondly, that this religious education consists of something broader than that of instruction in the interpretation of Scripture texts; it embraces every religious interest and activity.

There is no good reason for denominating this a "movement," as though it were a crusade of some kind. It is a development, a natural growth. Adult Bible classes were not discovered by some wizard of ecclesiastical organization. They were born of two facts: Man needing God's truth; God's truth found for man. They have grown as that truth has been more and more closely correlated to the nature and the needs of the man. The new thing about it all has been the point of view of the classes. This has been the now generally accepted historical conception of the Bible which makes it no longer a warehouse of texts for preachers and passages for teachers, but a living voice from the long ago with a message, eternally true, to the life of to-day. The teachers and leaders of these classes, who were gathering men in great numbers about the Bible, did not always know what they were doing; nevertheless they were rescuing the Bible from burial in the tomb of tradition and professionalism and bringing it to its place in the pulsating tides of the street, the store, and the workshop.

Wherever men thus found a living message, vital because seen as a part of the lives, experiences, and times of those who recorded it, they needed no further invitation to the classroom. Any one who attended these adult Bible classes in the days when their fame was but just begun, and when they were binding large numbers together, would have been struck by

Meeting a Life
Need

the fact that the word was taught in all in what is sometimes called the "practical" manner; that is, not with searching for proof-texts or regarding it as an army of doctrinal weapons, but inductively, with the perspective of its significance to the lives of everyday people to-day gained from the standpoint of historical sympathy with the everyday people who contributed to its making.

Wherever the Bible was so taught, mature lives were fed, stimulated, educated. Such classes grew because they lived. The new point of view, the biological, it might be called, accounted for their being. Nor was it long before such classes heard of one another and, like all living beings, began to get together; hence the organized movement.

Some are accounting for this development by telling us that the men have suddenly awakened to their need of the Bible. The truth is the church gradually awakened to the meaning of the Bible and, turning from medievalism to modern life, finds in it the message for yesterday, to-day, and forever. It was not a change in human nature that led to the classes; it was a developing understanding and appreciation of the Bible and its place in life that led to the change.²

This is only another way of saying that the historical study of the Scriptures very naturally led

² See "Development of Bible Study in Communities," by C. A. Brand, in "Aims of Religious Education," p. 202f.

to a type of education in the Sunday-school which is vital rather than verbal, looking to living rather than to logical processes alone. Teachers of these classes had a new vision of the contents of the Book; it gave them a living message from the lives of long ago to living men and women of now. And the many who care nothing for the subtleties of doctrine nor for the intricacies of deductive interpretations are still hungry for that which will be bread to their lives. Wherever there is success in the adult Bible class, that is success in any worthy sense, this will always be true: that the teaching of the Bible is based on the fundamental educational principle that instruction must be genetic, living, and related to the life processes of those who are learning.

The second feature of the modern Bible class which lifts it to an educational factor is that it is more than a gathering or group listening to a lecture or learning a lesson, it is an organization tending to become an organism. It is an organization that looks beyond text-books and lessons and touches the whole life of all its students. The Bible class relates itself not only to the head and to the heart of the members, it has a contribution to make to the whole life of each one. Commonly, though often unconsciously, these classes have been obedient to the simple but highly important principle that you cannot educate a fraction of a man, a faculty or a phase of his being; there must be the reaching

into and enlisting of every interest, activity, and possibility. Religious education will look on a man not only as a churchgoing being; it will have regard for him as a son, a father, a neighbor, a workman, a sportsman, a creature of infinite variety.

That the Sunday-school of to-day is coming into this viewpoint of its work and entering on its functions of applying the religious motive or ideal to the whole life, at least so far as the adult department is concerned, is evident when one considers the activity of these men's classes. The club features, the baseball, tennis, rowing, reading, debating, art, benevolent, and general educational activities, all centering about the Bible study, signify the co-operation of the school with the whole life, the development of a man's character by this complete enlistment of all the natural activities and capacities of his being. The sports, studies, and service of the class stand for education by doing.

These two then are at least among the features revealing the significance and the elements securing the success of adult Bible classes; the historical study of the Scriptures as the record of eternal truth with their message to the life of our times and the religious education of the members of the classes by co-operation in their own activities. These two characteristics, adopted not because they will bring numerical success, but because they will accomplish the high educational purposes of the

class, must be a part of the program of every wise teacher of men and women. But the teaching of the Bible in a new way for the sake of the novelty and the advertising or the engaging of men in sports and philanthropy in a mechanical manner, using these methods as baits instead of allowing them to grow out of the very energy of the class, will merit and secure only disappointment.

It is a proper question, What contribution ought an adult Bible class to make to a man's life? No one can doubt that sufficient attention has been given to the opposite

Life Contribution

form of interrogation, What contribution ought a man to make to his class? But the continued existence of the class depends very much more on what it gives to the man than on what the man gives to it.

One does not have to be a prophet of woe to persuade himself of the possibility of the present phenomenal development of the men's Bible classes coming to an end and witnessing a decline, perhaps more rapid than its rise, and certainly resulting in a condition far worse than that which went before. It is true that the men are to-day in the Sunday-school; they are there to an unprecedented degree, and the classes are still growing in size and increasing in their numbers. To many it seems as though we would never again have to ask the question, Why are not the men in the Sunday-school? Now, there is no reason why men should not depart from the school and the former things

return unless there is in the school itself some new characteristic to compel their continuance. Despite the present enthusiasm, the old type of class will quickly meet its old failure with men.

If the only reason that men are in the Bible classes is because these classes are being organized, federated, advertised, and explicated; if the only reason the men's corner is crowded is that its occupants are wearing buttons or discussing baseball, then the day is not far distant when worth-while men will weary of such superficialities. The enthusiasm, parade, and circus atmosphere developed in the stage of organization will last about as long as the agitation of carbonated water. It is often due to like causes, and ends in similar flatness. The old type of class failed because it was not for men. It was designated either for monks or milliners. It made no contribution to a man's life. It disregarded absolutely the fundamental pedagogical principles of the adaptation, both of the method and material to the one who is to be taught. Only so long as the new type of class meets the needs of a man's life will men be found meeting with it.

The first need of a man is an atmosphere. His soul lungs demand an air masculine, vital, laden with a sense of power. Soft, sisterly saintliness may give him wings, but he is not looking for wings just now; he wants work. A normal man likes to be with men. He is a clubable animal, naturally

Man Needs an
Atmosphere

gregarious. Few things help him more than the sense of toning up which men feel when in a group. Sunday is for him the one day for storing the batteries of the heart and will in readiness for the week's work. He has a right to expect that the Sunday-school class will use this hour in enriching in him the treasures of true manhood by means of its atmosphere of virility.

This contribution the school must make, through its classes, because it is an educational institution. Its business is not the performing of "devotions," but the develop- Personalityment of the life of its people. It must send them out richer in personality than at the time of entering. This enriching it will give by means of personality; first of all by the living teacher, who will give more than ideas, who will make real and concrete to men the vision and the ideal. More than learning, men need a life to be set before them in potency and value. Here strength of life will discount scholarship. From the classroom a man must go out as one who has been in touch with things that nerve and brace him for the business and the bitterness of the toil for bread; with that which through all of the rasping grind of the week will help to bring his soul into tune with the infinite.

This will mean dignity, definiteness, and direction in the whole arrangement of the school, both in preliminary and in class exercise. It will mean the separation of the men's class from the general ex-

ercise designed only for infants or adolescents. A man does not get much endowment for life's business from singing, "We are little dewdrops," or even, "I want to be an angel." Melody is good in its place, but something more virile is needed to produce character.

Another thing the school owes to the man is the adaptation of the content of its instruction. Its business is, so far as its peculiar limitations of time and force permit, the education of its people in the art of living, and particularly their living as children of God. To a man the art of living is a matter of relationships with his family, his neighbors, his city, his business, or his toil. He is not to be educated for a theologian or a preacher. It will matter little if he never knows the names of the daughters of Job, nor even those of the sons of Jacob, if only he may learn to bear the loss of all things with equanimity; if only he will learn to wrestle with the infinite in order to be able to meet men. It matters much less than we often think whether a man acquires facility in locating the books of Ezekiel and Jonah in the Bible, but it matters much whether, in the quiet hour that belongs to life's essentials, he learns to live justly, act honorably, think nobly; whether he be trained in right moral judgment and good conscience, in setting truth and honor above all profit and honors. It will not harm him to know the former, but he must master the latter.

Is it late in the day to be insisting that a man's class is not a woman's or child's class? Not if we may judge by the instruction often overheard. Don't complain of the Masculinity irreligion of men if the religion offered them is not enriching their real lives. Here, as everywhere, the learner must lead, the instruction follow; the knowledge, habits, nature, and needs of a man must determine the material he shall receive. The essential thing is not the teacher's biblical equipment; this will be valueless unless it is related to the scholar's life by familiarity with the things of which the man is actually thinking and with which he is actually struggling every day. Neither redactors nor glosses, nor even proof-texts lie within his vision. He is thinking of wages, work, taxes, votes, shoes and bread, home and kin. He has a right to look to the Sunday-school as a spiritual ally, that by equipment and adaptation will not fail him, to its instruction as a definite asset in his business, in grappling with these things. As when on the farm you have a cool spring or a wide-spreading shade tree in the yard on which you count for rest and refreshing, so does a man like to feel that somewhere in life there is a well whose waters spring refreshing and life-giving from the source of all being; somewhere there are far-spreading shadows where he may lie down to rest, and rise to gird himself anew with heart of increased vigor for the business and the battle of living.

The other day a well-known Sunday-school official was asked whether, in the many years during which he sat in a class, he acquired one definite direction fitting him to meet the peculiar temptations coming to a young man in the city. His negative reply leads to the conclusion that men have come out of Sunday-school because they found so little in it. Men do not desire to be fitted with wings; they do desire to know how to live aright. They count as the most valuable of all their assets that which teaches them the way of life. The main need is not so much detailed courses in ethics, not so much perhaps the curriculum that shows up well on paper, as the provision of teachers who are leaders—leaders because they live the man's life, leaders because they themselves are truly led in their daily living, their toiling, and their thinking, by the Man of Nazareth, because like him, they offer men only their best.

Equipment and
Preparation

All this does not mean that this class will hold men by mediocre talks on labor and capital. The value of the hour in the class will depend on the wise planning by officers, and wide preparation by teachers, which has gone before. That only will be worth much which costs much.

Just as conditions create new organizations to meet new needs, it may be that the modern adult class in the Sunday-school exists, not simply to find a place for men and women in the school, but to

meet a definite and critical need of the church and of society. In fact, unless this organization has come into being of necessity in response to real need, if it is only a factitious creation, designed to corral and brand the otherwise free and undesignated adults, it will be but short-lived and without permanent value to religion. This is one of the fundamental tests of the religious education value of the adult Bible class in the Sunday-school: does it meet the actual needs of men in their relations to the church and religion; and particularly does it at all, as an organization of our times, meet the most serious need of our times for men as groups—that of leading them into their social consciousness as religious beings and guiding them to social efficiency?

The occasion for gathering these groups of men and women in study, and the opportunity for their largest value lies in the fact that the church to-day comes to the realization of an old duty, the salvation of society.³ She has talked for a long time about the salvation of the world; but she has been slow to recognize the full significance of the phrase. For long meant the seclusion of a little group from the great world; then it came to signify the persuasion of the rest of the world to the acceptance of our personal views of religion and destiny; now

A Social
Opportunity

³ See "The Sunday School a Social Force," by Geo. W. Mead, in "Education and National Character," p. 287f.

it means the bringing of every man into the liberty and likeness of Jesus and the bringing of this whole earth to the ideal of the kingdom of heaven. It is not difficult to trace, step by step, the development of this modern idea of the moral, ethical, and social obligation of the church; it appears first in the form of devotion to individual character, then for a brief while in an enthusiasm for education, later it widens out into missionary enthusiasm, into consciousness of the solidarity of the race and the essential unity of the kingdom. But it is enough now to indicate how this new and higher duty calls for the study of the problems it involves, and for the careful training of the workers of the church in the larger fields that it opens out.

The present-day ethical emphasis is social, rather than individual. The mind of the modern man feels this. If men have ceased to have a part in the life of the church, and if the church has seemed to lose some of its power to direct the currents of life it is, at least in part, because she has too long continued both individualistic and other-worldly in practice and in preaching, holding religion without relation to present life and duty, and as the concern of the isolated man, rather than of the social mass.

**An Ethical
Emphasis**

But while the church of the past was dreaming of heaven, earnest men were endeavoring to redeem this earth. They were thinking through the problems of relations between man and man; when,

at last, the church began to think about these things, she found herself a bungler where her own men were experts; her leaders, accustomed to the use of the voice of authority, stood and solemnly proclaimed as eternal verities fallacies long before exposed by some of those who listened from the pews. Naturally such men at first felt keenly the failure of the church to keep pace with them in their living; unfortunately they quickly learned to acquire pity and disdain for her opinion and authority as she continued to play with her duty. In time they ceased to look to the church for help or even sympathy. The mass of men who, though they may feel things but blindly, nevertheless feel truly, concluded that the average church and its agencies cared little for and had little to contribute directly to the things in which they were primarily interested.

To-day we see a church awakening to consciousness of social duty. The seminary begins to train the minister as a social leader, at least as something more than **Social Conscience** an expert exegete. The conscience of the church being aroused, she will not long content herself with dreams of angels while reeking tenements are across the alley from her walls. At the same time, men are coming to realize the peculiar contribution which the church can make, the aid she can give in the social problem, recognizing that newspapers, societies, and clubs have failed to re-

deem society; they have usually lacked the great spiritual dynamic of religion. Society has a spiritual hunger, and the spiritual organization has a social message; the question is, Will the men of our day correlate the power of the church to the problem of society?

There is good ground for an optimistic answer to this question in the changing emphasis in religion. By turns in the past the emphasis has been institutional and philosophical, at one time ecclesiastical, and in more recent times, doctrinal. To-day it is ethical. As religion was once expressed in institutions, and later in creeds, so to-day it is being expressed in character and life. In the days when the institutional emphasis was in its fresh vigor and purity it attracted the strongest minds in the whole field of the church's operations. Strong, noble-hearted, clear-visioned men, the best of their day, gave themselves without reserve to the defense of the church, to the strengthening and enriching of her institutions. The same held true of the great days when men fought for doctrines, when they cheerfully laid down their lives for the defense of certain theories; the flower of all the earth bloomed in the church and often adorned her sacrifices. There could be but little problem in the religious education of men when religion won their highest enthusiasm. Only in the days when each emphasis lost its freshness and power, its significance, perhaps, when it had discharged its peculiar service,

did the church cease to attract and hold and use men. To-day, when with the tide of a new life the church is turning as never before to social service and calling for the expression of faith in character, men hear that call and something within answers to it. We shall, if the church is true to herself and to the inspiration coming to her in this century, again see the best manhood flocking to her and again see an age of religious heroism. It is the forefeeling of that, the cool breath before the dawn wind, that is already winning men to the church and grouping them in the classes.

But it is to be noted that the ethical emphasis has a changed significance from that it once held; it is more than a question of personal character; it is one of social right-
The Kingdom
ness. The virtues of the ideal man of to-day are quite different from those of the perfect character of the past: the man whose righteousness was a matter between his soul and God alone, whose excellencies might be all unrelated. Psychology knows no individual; religion knows no individual, for none of us liveth to himself. The standard has become social; by what we are to others and by what our lives are worth to all are we judged. The ideal of the pure man, the wholly clean man who walked in the whiteness of his own soul, is a thrilling one. But this beauteous vision has no power to awaken heroism. It makes its appeal only to the individual. It calls for no team work. But the

larger spiritual ideal of the man in the midst of men, the one who comes into the world and gives himself for the world, the new realization of the whole social, human significance of the life of Jesus, draws men together intensely, thrills them as groups and bands of beings, and arouses and maintains a new passion for humanity and for social righteousness. Men come to social realization of themselves; instead of being self-conscious, they become socially conscious. The study solitude gives place to the class fellowship, the brooding over personal faults and the lonely struggle for individual perfections passes and its high passion is satisfied in banding ourselves with our fellows for the salvation of the world.

One practical result of this new point of view, this changed emphasis, is that men think and talk as never before on the problems of daily living, on social relationships, on industrial, commercial, civic, and national affairs. Perhaps this has come about in part also through the closer knitting of men together through travel and intercourse, through the general diffusion of knowledge and the bringing of men more to a common level of intelligence. At any rate, whenever men meet at table, in office, or on the train, they do not talk as once they did on the philosophical problems of religion; they no longer debate theology; they do not even discuss church intelligence, but they talk of wages, rents,

Practical-
Mindedness

death-rates, municipal health, transportation, of social problems and human righteousness.

The duty and opportunity of the church must already be evident; here are the men in the adult classes, and here are their deep interests, their great needs, and their earnest desires and aspirations; shall we ask them to suppress these interests and passions, glorious and divine as they are, while we rehearse with them dried-up genealogical tables, or trail them through archeological dust while their hearts are aching to find the way to help some living needy ones? How long will red-blooded men, feeling the breath of our times, touched with the feeling of Him who went about doing good, be content to sit in a class and split theological hairs or wage philological battles?

The adult Bible class will render its highest service as it calls men back into the church by the imperative of the opportunity for heroic religious service, the service of society. The school will hold and help these men only as it leads them to this service, as it catches the new emphasis in religion and becomes really the teacher of these men in the duties they are beginning to take up. The evident mission of the school with the adult is to train him to intelligent efficiency in religious service. The fact that this service will no longer be mere office-holding in the church, but will be the ministry of humanity, will involve the school's forever forsaking the con-

**Back to the
Church**

ception of its work as that of a miniature theological seminary. Even the seminary is already forsaking its monastic, academic, other-worldly curriculum. The school must teach with the manner, message, and method of the great Master Teacher. He concerned himself little with questions of ancient lore, and with these at all only so far as they contributed to present-day problems; he touched the throbbing needs of men; he talked of servants, contracts, wages, homes, work, honor, equity, the problems of his day, and of the men who looked into his eyes.

The teacher of such a class must be a man who understands the questions that are stirring men to-day. In his mind religion must have found full co-ordination with sociology. If he is dilettante, a mere dabbler, a fluent, shallow talker, he will soon find himself in waters beyond his wading. Many a pastor will take a humiliating splurge right here. One of the saddest and yet most amusing things is to hear the average preacher solve all the problems of society in a single sermon or in a short, duly advertised series of popular addresses.

CHAPTER VII

THE BROTHERHOODS—THEIR ORGANIZATION

IN all the larger denominations there are now organizations known as the brotherhoods, as for instance, "The Baptist Brotherhood" and "The Presbyterian Brotherhood of America." These denominational brotherhoods are more or less informal federations of men's organizations affiliated each with a local church. There have been two stages in the development of these organizations.

The older brotherhoods, as, for example, those known as the "Brotherhood of Andrew and Philip" and the "Brotherhood of Saint Andrew" were organized in the eighties, about the height of the enthusiasm of the young people's society movement. The Brotherhood of Saint Andrew was originally a federation of the young men in the Protestant Episcopal Church, for the two simple purposes of daily united prayer and individual Christian service for the church. Later, there were added junior chapters for boys, and the organization spread through Canada, England, and the British Colonies.

The Brotherhood of Andrew and Philip was organized in 1888 to include men in all denominations,

The
First Period

giving each denomination its own council and officers, and calling for practically the same activities and interests as in the first brotherhood.

The earliest denominational organization of the brotherhood type seems to have been that of "Saint Paul," organized in the Methodist Episcopal Church, in 1896. This earlier type of men's organizations has appealed, however, principally to the kind of men who were already in the churches, and who were of the sentimental temperament. It expressed itself almost exclusively in chapter gatherings for prayer and spiritual exercises, and in annual conventions at which at least one of the great attractions would be periods of quiet and protracted devotion.

Quite another note is struck in the second period of development of men's organizations. The denominational brotherhoods of the first decade of the twentieth century have been organized by strategic leaders in the great churches to conserve and develop the masculine forces in their membership and congregations. They are really the result of a movement which sprung up in the Sunday-school at the very beginning of this century. It took its rise in Chicago when several of the large Bible classes for men came to group consciousness, organized themselves under the county Sunday-school Association, demanded recognition of that organization in a separate department of its activities, and for-

mulated the propaganda of a Bible class for men in every Sunday-school in the country. The adult Bible class movement, as it was called, spread like wildfire through the land.

At this time (1910) it is estimated that there are over twelve thousand men in organized Bible classes in the Sunday-schools of Chicago alone. These Bible classes for men found it impossible to confine their vitality to Sunday. They began to meet as social organizations, as study clubs, and under various guises during the week. One of the most interesting developments has been the organization of various athletic leagues among these classes, a degree of interest and efficiency having been attained that gives to these Bible-class leagues a permanent place in the sporting columns of the daily papers.

Later, leaders in the denominations began to see the wisdom of bringing together the existing groups of men in the different churches into broad national organizations. The Presbyterian Brotherhood was organized first, and soon afterward the Baptist Brotherhood, and then the Congregational.

The National Constitution of the Presbyterian Brotherhood sets forth its organization and purpose as follows:

The name of this organization shall be **The Presbyterian Brotherhood**
The Presbyterian Brotherhood of America. It shall be under the control of the General Assembly of the Presbyterian Church in the United States of America, as provided for in the form of government of said church.

The object of the organization shall be to promote, assist, and federate all forms of organized Christian activity of men in the churches, which have for their purpose the winning of men to Christ and the church, the promotion of spiritual development and the training in usefulness of men connected with the congregation through prayer, Bible study, and Christian service, the strengthening of fellowship, and the extension of Christ's kingdom at home and abroad.

1. Financial help, subscriptions to the magazine, spiritual sociability, elder-brother work, prayer, and more earnest personal evangelism.

2. Personal effort to increase church attendance.

3. Junior work; not only by older men for boys, but the organization of the boys themselves for service in the name of Christ.

4. The development of masculine Christianity in the home.

5. The training of Bible-class leaders in the preparation of men for intelligent service in the offices of the church; in the diffusion of knowledge as to the history and meaning of our own church polity and government and the points of essential unity with other branches of the church of Christ.

6. Education on the questions of social duty.

7. The completion of the system of synodical and presbyterial organization.

8. The interchange of fellowship and experience.

9. The extension of His kingdom at home and abroad.

The circular of the Chicago Baptist Brotherhood states that

**The Baptist
Brotherhood**

The object of the Brotherhood shall be to secure the federation of men's organizations affiliated with Baptist churches, with a view to spiritual development, denominational fealty, social fellowship, good citizenship, and co-operative sympathy with Christian progress.

This is what might be called "a local" of the wider general denominational brotherhood, and the national organization states its purpose and its method to be:

The purpose of the Brotherhood shall be to promote the organization of men in our churches and congregations with reference to spiritual development, social betterment, civic and commercial righteousness, the reenforcement of the church, the evangelization of the world, and the brotherhood of man in Christ.

The method of the Brotherhood shall be simply to bring all men's organizations in Baptist churches into effective co-operation without in any way imposing upon them a definite form of local organization or method of work. The adoption of the foregoing declaration of purpose shall not interfere with the purpose or method of work of any local organization.

The brotherhoods in the local churches usually have similar statements declaring their purposes and methods.

The "Harper Chapter" of the Baptist Brotherhood thus sets forth its aims:

THE PURPOSE

The object of this organization is to advance every good work in this neighborhood and to strengthen the efficiency of the church. It does not intend to duplicate existing organizations or activities, but to induce its members to support and earnestly participate in all organizations and movements in this community having for their purpose the advancement of the Christian religion and the betterment of human society.

THE PLEDGE

I pledge myself to aid in the advancement of the principles of Christianity; to assist in the furtherance of the undertakings of the Baptist denomination; to aid and encourage this church in its various activities; to take and perform the duties of some official position (approved by this chapter) in connection with this church or Sunday-school; or, otherwise, to identify myself immediately with, and take an active part in, at least one non-remunerative organization or movement (approved by this chapter) not connected with this church, but looking to religious, charitable, social, or political betterment; to report on my service in any such capacity as and when this chapter may direct; and to ask and receive the suggestions or criticisms of the chapter and its members touching such activity.

The purpose of the Congregational Brotherhood is stated as follows in the constitution adopted at the first convention:

**The Congregational
Brotherhood**

The object of this Brotherhood shall be to encourage the organization of men in the Congregational churches, and unite all such organizations in one national body, so that we may labor together for the enlistment of men in the service of Christ, for increased efficiency in the local church, for the furtherance of social righteousness, and in fellowship with all other Christian bodies for the promotion of the kingdom of God to the ends of the earth.

The secretary of the Congregational Brotherhood sent out the following letter in 1909. It indicates the method of federating the serious men's organizations in a denomination where there is no form of general control over the churches:

To the Officers of Men's Societies in Congregational Churches:

DEAR BROTHERS: I am writing you because of your interest in men's work. You, no doubt, know that our National Brotherhood was authorized by our National Council, and was organized April 30, 1908. Since then men's societies in our churches all over the country have been enrolling in The National Brotherhood. We would like very much to enroll your organization. The advantages are many. It will make your men members of The Congregational Brotherhood of America, and entitle them to all its privileges. It will put your organization on our list to receive all the help that the Brotherhood headquarters is able to give you. You will be entitled to two voting delegates in the National Convention at Minneapolis, October 14-17, 1909. This will give you an influential part in shaping the brotherhood movement.

Any organization of men in connection with a Congregational church, whatever its name or form of work may be, is eligible for enrolment. We do not dictate to the local groups concerning their work in any way. Each society is left absolutely free to conduct its own work in the way that it chooses. The simple requirement for enrolment is an application for enrolment with a copy of your constitution and the fee of one dollar.

We want to enroll you before the first anniversary of The National Brotherhood.

In general the brotherhoods are simply the organizations of men in the denominations into fraternities bound by somewhat indefinite ties, but united in common purposes.

**A Platform for
Brotherhoods**

The following has been suggested as a statement of the purposes and plans of a brotherhood:

I. PURPOSE

Associated manhood seeking the full and efficient Christian life for each man for the sake of the full and efficient Christian life for all men.

II. PLATFORM

We seek to bring together the men of all our churches that they may come to consciousness of their united possibilities for the kingdom, and may be trained to fulness of consecrated service.

We seek to bind together the men of each church for Christian fellowship, that they may thus learn the fine art of social living as spiritual beings.

We seek to hold the men of the church together for study of the ways and will of God, as seen in his word, his works, and in the ways of men.

We seek to guide the men of the church together in preparation for brotherly work in the kingdom; we seek to lead them into this work both in their churches and in their communities.

III. PLANS OF WORK

1. *A policy of association.* To help men to come to group consciousness, to know how many there are, and how strong these many are for the work of the kingdom. To cultivate this sense of strength, unity, and spiritual social solidarity. The brotherhood obeys the "get-together" instinct in men, and steadily endeavors to discover methods and opportunities for associating men in groups, as in classes, clubs, and societies, and especially in one broad fellowship in the church.

2. *A policy of preparation.* The kingdom needs trained workers. If the church would have men efficient it must care for their education and their apprenticeship in the work of the church. The brotherhood will teach men the

history, purposes, and place in modern life of their church; it will train them for the work of the church by instruction, by direction, and by finding opportunity for service. It will inspire, instruct, and direct men in Christian service in their communities in the name of the church and the kingdom. This will be accomplished by courses of study and organizations for work in the church, missions, social improvement, etc.

3. *A policy of activity.* Stimulating the men of the church for the work of the kingdom, world-wide; coordinating and directing the tremendous powers of Christian manhood to the evangelization of the world through the preaching of the gospel, the relief of distress, the institution of personal and social justice, and the organization of society for the realization of the kingdom of heaven.

It will be evident that here is a purpose quite different from that of the Sunday-school, and much wider than that of the earlier type of brotherhood. The idea is outlined in the statement of the Presbyterian Brotherhood with its use of the words "activity," "usefulness," "service," "fellowship." As a simple matter of fact, the brotherhood is only one of the expressions of the coming of the man with his modern idea of religion, with his spiritual ideals, and his practical-mindedness into the church. Since the type of religion that belongs to the men of our day could not find expression through existing activities and opportunities in the church, it has been compelled to set up for itself a new type of organization. It is a happy augury that this or-

The Purpose

ganization takes to itself so significant and prophetic a name as that of a brotherhood.

It means more than a fraternity would mean, for it holds clearly the ideals of that kingdom in which

Greater than
"Fraternity"

all men shall be brothers and so come to the knowledge of the one Father of us all. Yet this movement conserves all the real advantages of a fraternity, it binds men together in an organization peculiarly their own, for men only, in which the masculine type will be developed and in which there will be the fullest opportunity for the expression of one's spiritual ideals in consonance with the practical needs of a man's life. It is not unlikely that some of the very best ideals of the Greek letter fraternities will be carried over into this brotherhood; for instance, the first local group in the Baptist brotherhood to come to full organization is that which is connected with the Hyde Park Baptist Church of Chicago. This group calls itself "The Harper Chapter of the Baptist Brotherhood," and proposes to bind its members by definite pledges to what under other conditions would have been known as knightly ideals and service, but which here are made to apply to social and moral conditions of our day, and find their expression through improvement associations, voters' leagues, and reform and educational agencies. It is planning a period of novitiate for boys, a sort of "Esquires' discipline."¹

¹ The ceremonies of initiation are described in Chapter IX.

The brotherhood is also distinctly a layman's organization. Wherever one attends its gatherings, the large proportion of intelligent, influential laymen must appear to him remarkable. Some of the governing bodies in these organizations have gone so far as to rule that only laymen can hold executive offices on the committees.

A Layman's
Movement

At the convention at which the Congregational Brotherhood was organized, held in Detroit, Mich., April, 1908, of a total registration of three hundred and forty delegates, two hundred and six were laymen and one hundred and thirty-four were ministers; that is, sixty per cent. were laymen. Observers reported that these laymen were nearly all young men or men under the prime of life. This proportion of laymen who were not yet to be numbered among the "fathers" has been noticeable at the conventions of the other brotherhoods.

At a gathering of the Baptist Brotherhood of Chicago, at which about four hundred men were present, there were not over ten men who had passed the prime of life; and by far the greater number were men under thirty years of age.

These men come to such gatherings eager to learn what is being done in other organizations, and how they may engage in definite practical service in religion. The criticism made by one who reported the Congregational Convention in Detroit in 1908, precisely expresses what these young men are fre-

quently heard to say in regard to such gatherings, as it also indicates the manner in which the brotherhoods must save themselves by meeting the real needs of these men and leading them into the service they are anxious to render. The reporter wrote:

There was far too little information touching what men's clubs are actually doing, how they maintain Bible classes, help Sunday evening service, foster the social life of the church, bring in outsiders, finance themselves, contribute to the ongoing of the church machinery, and so on. A good many young fellows were just yearning to hear such matters discussed from the point of view of men who are actually doing them, so they could go home better qualified to do work for and with men in their own fields.²

The following is a list of the brotherhoods already organized in 1909, with their principal officers:

Brotherhood of Saint Andrew. Official organ, "Saint Andrew's Cross." Robert H. Gardiner, president; Hubert Carleton, general secretary; George H. Randall, associate secretary. Headquarters, Broad Exchange Building, Boston, Mass.

Brotherhood of Andrew and Philip. Official organ, "The Brotherhood Star." Rev. Rufus W. Miller, president; Rev. W. H. Pheley, general secretary. Headquarters, Fifteenth and Race Streets, Philadelphia, Pa.

United Presbyterian Men's Movement. Official

² "Congregationalist," May 9, 1908.

organ, "The Men's Record." A. P. Burchfield, president; John A. Crawford, general secretary. Headquarters, 616 West North Avenue, Allegheny, Pa.

The Methodist Brotherhood. Official organ, "Methodist Men." Harvey E. Dingley, president; William B. Patterson, general secretary. Headquarters, 150 Fifth Avenue, New York, N. Y.

The Presbyterian Brotherhood of America. Official organ, "The Presbyterian Brotherhood." Charles S. Holt, president; Rev. Ira Landrith, D. D., general secretary. Headquarters, 328 Wabash Avenue, Chicago, Ill.

Men's Movement of the United Brethren Church. Rev. J. G. Huber, chairman; O. P. Beckley, secretary. Headquarters, 510 South Thirteenth Street, Harrisburg, Pa.

National League of Universalist Laymen. Edmund Miller, president; Frank J. Tanner, secretary. Headquarters, 434 Prudential Building, Buffalo, N. Y.

The Brotherhood in the Southern Presbyterian Church. Robert W. Davis, general superintendent. Headquarters, 212-214 North Sixth Street, Richmond, Va.

Men's Movement, Disciples of Christ. Official organ, "Christian Men." R. A. Long, president; Rev. P. C. Macfarlane, general secretary. Headquarters, Long Building, Kansas City, Mo.

The Baptist Brotherhood. Francis W. Parker,

president; Rev. F. E. Marble, general secretary. Headquarters, 2 Arlington Street, Cambridge, Mass.

The Congregational Brotherhood. J. H. T. Main, president; Rev. Frank Dyer, general secretary. Headquarters, 2449 North Paulina Street, Chicago, Ill.

CHAPTER VIII

THE BROTHERHOODS—THEIR PLANS OF WORK

THE future of the brotherhood movement is impossible to forecast. Yet it is to be determined upon one very simple principle, namely, that its permanence depends entirely on the efficiency and thoroughness with which it meets the real needs of men in the religious world to-day. There is great danger that it will evaporate in emotionalism; that it will expend its energies in colossal conventions, express its ideals in resolutions and die with its vision only dawning, and its real work not yet begun.

The conditions of the successful service of the brotherhoods are, first, that it must meet the real needs of man. In so far as it is used as a trick or bait to catch men for the sake of the church, it will fail; in so far as it is used exclusively for the development of a sect, for the propaganda of a denomination, and becomes only a new device to enlist men in an old cause, the interest of which has long since been outgrown, it will fail; in so far as men seek to set about it bounds and landmarks of formal statements in religious philosophy, confining the freedom of expression among men, it will fail. It must lift before men

ideals as high as their own best visions; it must bind men together in the spirit of the old Crusades, compelling even the dullest to dream and stirring even the sluggish to realize their own visions; it must make great demands on men, the demands that the young men are eager to hear. If there is one thing above any other that the young man is hungry for, it is a chance to do heroic service. We must cease to seek for easy things for men to do; we must hold before them the hard things. We are more likely to get a man to start on some forlorn hope than to persuade him to go to church picnics. The men go where privation calls them, and where duties are hardest. Conventions with banners and bands, choruses and Chautauqua salutes, rhetorical circuses and surfeits, savor too much of the old-time enervating pious picnics. Wherever the brotherhoods will call men from such debilitating exercises and set their eyes upon the alleys that need cleaning, the poor who wait for friends, the ignorant who wait for light, the thousand and one opportunities for a man to do a man's work, there will be no question as to whether men will rally to them.

A well-known man, one of the most prominent political factors in his own State, and thoroughly religious in his sympathies, said recently at a public gathering: "The reason that men are not in the churches is that at present there is nowhere a man's job for a man in the churches."

Here lies the splendid opportunity, and in the possible neglect of this opportunity, the real danger of the brotherhood movement. These organizations are to be found in thousands of churches, but in a great many instances it is to be feared that they have been created only because they are at present the vogue, or because pastors and others have hailed them as specious devices to win men to the church. There is a grave danger that, lacking wise direction, and having no special reasons for being, the brotherhoods will, in many instances, only record another failure on the part of the church to meet the needs of the lives of men.

Meetings of men for mutual stimulus without some worthy aim, for even Bible study, will not justify themselves to-day unless they differ from the types of meetings of the past. The danger is great that the brotherhoods will only carry over the forms and customs of obsolete methods into this new organization, and that the splendid powers of associated manhood will wear themselves out in the fruitless promotion of meetings and meetings.

The brotherhoods need a specific mission, a reason for being, and a work to do that would not be done without them. What better could they undertake than this: to **A Worthy Mission** find a "man's job for a man in the church" and to fit a man to do it?

Such a purpose will, first of all, involve the organization of brotherhoods as distinctly men's as-

sociations, not as modified or magnified types of Sunday-schools, or young people's societies, or prayer meetings. It will be necessary to let the brotherhoods work out their own plans and destiny. They must be the free and spontaneous expressions of the lives and the life-interests of men. The first principle will be that, earlier stated, of the adaptation of the organization to the laws of the life of those for whom it is created.

All that has been said regarding the foundations for success in the adult Bible classes applies even with greater force to the brotherhood organizations, particularly because the brotherhood has larger opportunities for service through all the week. In its "chapters," or other meetings, men will feel a greater freedom in discussing their own real life problems. As the leaders in these organizations are willing to deal practically and fully with the questions that perplex the minds of men, there will be on the part of the man a steady looking to the brotherhood for a discussion of these questions which have been neglected by the church, and concerning which men have looked in vain to any religious source for an answer. In the free and even informal discussions which would take place among groups of men, organized as a fraternity of this character, there would be opportunities, of a kind not found anywhere else, for squarely facing ethical problems and meeting intelligent and moral needs.

In the organizations themselves, men will find also large means of development, through the enlistment of their services. Their interest in the work of the church, and the service of the kingdom will develop as it never could so long as they felt that they were merely playing a part, and that a part of child's play, in acting as ushers and similar officers in the church.

Groups of men in a church or a community associated together for the purposes stated in the constitutions of the brotherhoods and generally held by the men's clubs, **Educational** have in them high potentialities of educational usefulness. The largest values will recur to the active members of these groups, on account of the simple comprehensive fact that in no way are men so likely to be helped as when they are seeking to help others; in no way are men more likely to be educated than when they are seeking, in humility and sincerity, to educate others. Provided that these local organizations of men recognize clearly their distinctive purpose and avoid the dangers of simply duplicating the activities already under way in the church, or of seeking to be miniature masculine churches, provided they will take up those special practical activities for which they are fitted, there is no doubt that these institutions will mark a real epoch in the life of the church. Brotherhoods and men's clubs meet a real need in the churches; they are capable of solving one of the most serious prob-

lems in religious and moral training, namely, that of discovering and using the normal expressional activities of a man's religious life. The engaging of groups of men in definitive work in the church is the recognition of the pedagogical principle that in order to become part of any life, all instruction, all educational endeavor must issue in some forms of self-activity. The church once demanded that all men should give evidence of a religious experience by patient listening to sermons and by freedom in vocal testimony as to past experiences. The religious life of an active man was likely to perish for lack of action. To-day the church is seeking to furnish opportunity for self-expression of faith in obedience to the educational law which insists that for every impression we seek to make we shall furnish a possibility of expression; that when we indorse duties we shall provide for their appropriate deeds; that we shall seek constantly to secure reflex action on the part of all learners. Ultimately the application of this principle will mean bringing every activity of the church into the circle of educational intent.

This, then, will be the fundamental principle in the organization of a man's club, or a brotherhood, that it may become through the association of men together the means of stimulating the religious life of men; through classes, a means of instructing them; and through the activities of its members, the means of expressing or carrying out, in action and conduct, the normal religious life of a man.

The natural activities, the normal self-expression of a man's religion, come into clearer light when we observe the things that men are doing when left to themselves to express their religion in their own way, as in the brotherhoods. Any theoretical outline of the normal expressional activities of a man's faith is likely to be neither accurate nor comprehensive. But if we examine the activities which have spontaneously arisen in such autonomous and practical vehicles of expression as the brotherhoods, we will find much of value and suggestion. To indicate what is being done may be to suggest the most evident and immediate possibilities of these organizations as contributory to the development of the adult life and character.

Remembering the practical-mindedness of modern man, the brotherhood will first of all seek to give him practical things to do; prob- **Brotherhood**
ably this service will begin in the **Training**
organization nearest at hand—that is, in the church itself. Brotherhoods will train laymen for efficient services in the church. All that has been said in the chapter on the Sunday-school as to training for church work, applies equally well here. Ministers are wont to dwell on the appalling ignorance of the laymen, but this ignorance is not due to the man in the pews, but to the failure of the church to train its own lay-workers. When it is said that the men are usually willing that the minister should carry all the burdens of the church, it may well be answered that

the ministry has never taught men how to carry these burdens. In most instances they would be willing to carry the burdens if they knew how. We have no right to urge duties upon men if we fail to instruct in them. It is not fair to denounce a man for failure as a pastry cook when you have given him no training in the culinary art. The brotherhoods ought to be, first of all, training schools for church service. The denominations might well issue simple text-books on church duties and procedure, giving to men the information and guidance needed in these directions.

It would mean a new era in the church if, instead of having only one person trained as an expert for his special service, or a few trained experts, all those who are asked to have any part of its work were trained adequately at least to the measure of their responsibilities and duties. The existence of the adult department in the Sunday-school, the brotherhoods, and the men's groups, make possible this training and discipline of the men. But men are not likely to undertake training or to submit to the discipline for any object short of that which appeals to their highest ideals and awakens a deep desire for real service. The church must conceive a wider mission than that of perpetuating a local organization; it must see the vision of that kingdom which is to come, and which it is to bring, before men will regard it as worth their while to learn how to do its business.

A Massachusetts pastor describes his brotherhood, and indicates its purposes thus :

In my own church, while the Brotherhood is definitely related to the Congregational Church, it is not called the Congregational Brotherhood. Its name is simply the Wareham Brotherhood, and its object is "to promote mental and spiritual development, good fellowship, social betterment, civic and commercial righteousness, the re-enforcement of the ethical work of all the churches in the community, and the universal brotherhood of man." It is related directly to the church in its Sunday meetings, which are held at the regular Sunday-school hour, and consist of a course of study on "Great Men Worth Knowing." There are several definite duties urged upon each member. (1) To improve the general welfare of his brothers and fellows; (2) to visit those who are sick; (3) to take an active part in making some church a vital factor in the community; (4) to attend the regular and social meetings of the organization; (5) to take daily some steps to improve his own physical, mental, and spiritual nature.

Some
Examples

The Chicago Baptist Brotherhood issues a circular concerning the work suitable for its local organizations and members, mentioning the following suggested lines of work for men, personal hand-to-hand evangelistic work:

For Local Church Organizations. Bible Classes (Sundays). Social Evenings (room in church open evenings). Community Circles (visiting men in the community). Forward Mission-study Nights. Visiting Hospitals and the Sick. "Hand-shake" Committees (Sundays). Christian Stewardship Committees. "Secret Service" Work

(Prayer Circles). Personal Work Committees. "Open House" Nights. Science Programs. Musical Programs. Pure Food Discussions. Good Government Programs. Literary Programs. Debates. Temperance. Good Government Committees.

"Older Brother's" Work. (Every Christian man being responsible for some younger man or boy in the Sunday-school or from the juvenile court.) Athletics (baseball, tennis, etc.) Reading Rooms. Glee Clubs or Choruses. Employment Committees. Denominational Fealty Departments.

For City Organizations. United Work, as above suggested. Interdenominational Work. Citizenship and Civic Reform Work. Educational Work. Laymen's Evangelistic Work.

Some interesting possibilities in a brotherhood are suggested by the plans of work of St. Paul's Universalist Church of Chicago.

A Liberal Men's Organization The object of the club is to promote good fellowship and the mental, moral, and social welfare of its members.

Although affiliated with St. Paul's Universalist Church, membership in it, or other connection with it, is not obligatory as a condition of membership in the club. Men of no church affiliation whatever are eligible to membership. Indeed, it is one of the aims of the organization to make it a social club and educational center for all men who may wish to join. Any man may become a member when accepted by the membership committee, on the payment of one dollar for six months' dues, and by signing the application card.

The meetings are held in St. Paul's beautiful chapel the second Tuesday of each month, except July, August, and September. At each meeting a special program is arranged of an intellectual, social, or entertaining character. Prominent men of affairs address these meetings. The club holds an annual banquet, at which well-known speakers address the members.

The annual dues are two dollars, payable one dollar in advance on the first days of June and December of each year.

All members are privileged and urged to bring their men friends to any meeting. The meetings are of an informal character. At all meetings, except "Ladies' Night," smoking is allowed. After the addresses, general discussion is permitted, and questions may be asked the speaker on the topic of his address.

Some of the possibilities of a brotherhood in a rural church are suggested in a letter by the Rev. Frank Malvern, pastor of the ^{In the Rural Church} Fagg's Manor (Pa.) Presbyterian Church. He says: "This church is a large country church, near no village or town. The brotherhood was organized with these aims: to help keep the pastor informed as to the state of affairs in the congregation, which covers about a hundred square miles; to give the men of the congregation work for the church; to reach the men of the community, and to make the church more of a power for Christianity

amongst the men and youth about us. Owing to the long distances members must drive, but one meeting each month is possible."

The work in such a place would differ greatly from that in the city. But in the country, men, having fewer social opportunities, appreciate them the more. The brotherhood may well be a means of strengthening the attractions of rural life. Its members might, in the smaller villages, maintain libraries, conduct athletics, sports, hold debates, care for the church grounds. Indeed, the brotherhood could well become in itself a village improvement association, as well as conducting much useful work in the church.

CHAPTER IX

THE BROTHERHOODS—THEIR EXTENSION WORK

BESIDES the work which men will do for the church itself, readily and with benefit to themselves, there are many things which they will seek to do in the brotherhoods as expressive of their religious ideals. These will include such work as social and community betterment, a form of activity to be ultimately recognized as an essential part of the work of the church, ramifying all through the life of the community, State, and nation.

The work of the brotherhoods will extend far beyond either the church or the immediate group of men. It will undertake all service that belongs to the kingdom, and it will undertake this service in the practical businesslike methods of the modern man. The walls of the classroom of the brotherhood may have upon them relief maps of Palestine and the Old Testament world, or they may not, but they certainly will have maps and charts of their own fields or cities. The brotherhood will become the church expressing itself through the community; its men will know the facts of city life; the moral and sanitary conditions; the municipal ordinances and city laws, and all that relates to the regulation

of city life. If once the brotherhoods are given a free hand, and through them there takes place the introduction of modern business methods into the work of the church, the infusion of its life with the virile and intense application of sanity and system to specific ends which marks the business man of our day, the church will be relieved of its shame of being constantly defeated in the reforms it undertakes, and of doing half-heartedly and always inefficiently every piece of community work in which it engages.

There is a wealth of suggestion for the work of brotherhood in the following program, prepared by an experienced Christian politician, at the request of the men of a local brotherhood.

A PROGRAM FOR MEN'S CLUBS ON CITIZENSHIP ¹

I. A series of lectures to be given, not necessarily by professional politicians, or office-holders, but preferably by practical men competent to discuss the questions raised.

1. *The lecturers* should be approved by the Board before they are allowed to speak as representing the organization. They need not be Baptists. They should not be of the class of office-holders of doubtful reputation.

2. *The Subjects* for such lectures. These subjects might be divided into several classes. In each class there are groups of subjects.

(1) *Subjects relating to local government*, as for instance: Our Local Institutions; Our Local Officers; Sal-

¹An outline prepared for the Chicago Baptist Brotherhood, by the Hon. Francis W. Parker, chairman of the citizenship committee of the brotherhood.

aries, Commissions, and Fees as Paid to Local Officers and Government Agents; Elections and the Election Machinery.

(2) *Subjects relating to the party*, particularly the local organization. Under this head one would discuss: The County Organization; the Ward and Precinct Politician and the Methods by which he Secures and Retains Control; the Politician's Tools, or the manner in which he uses churches, business men, tax.

(3) *Subjects relating to the voters*. Purchasable Voters, or an explanation and exposition of the degree to which votes are bought, or at least secured for a consideration, with an explanation of the manner in which various persons are bought without realizing it.

(4) *Subjects relating to candidates*. Method of judging candidates, as for instance, by their standing in the community, their property and the way they have obtained it, their reputation in private affairs, their actual prior performance in public life, their companions, associates, etc.

(5) *Subjects relating to the influence of non-political men and institutions on politicians*: The Saloons or the Liquor Traffic; the Reform Associations; the Lobbyists; the Professional Reformers, who reform as an incident and graft as a business; the Public Service Corporations; the Large Taxpayers.

II. LITERATURE

1. A bibliography might be compiled which would place in the hands of every one the means of becoming informed on all of the above and other subjects of a like nature. Short descriptions of various books would enable any one, with a little effort, to find out what he wants to know, and where he can obtain the information.

2. A series of syllabi on the various subjects ought, in time, to be prepared and distributed, and possibly used in connection with such lectures.

3. *A political handbook.* A political handbook of local government and institutions, election laws, containing maps of the various districts and some statistical information, with party organizations, etc., would be a useful and valuable thing, and if some organization got it up, it could be handled with profit, and perhaps with the advertising, could be made to pay. Every man who is directly or indirectly interested in politics, and all men of a public character, professional, newspaper, etc., would need such a book, and if it were furnished at a proper price would buy it. It would have to come out in frequent editions to bring forward the changes, but that would not be a very serious expense as the plates could be carried and new editions be gotten out not oftener than once a year, and perhaps not oftener than once in two or three years.

III. PROPAGANDA. Something more than mere instruction, or study, is plainly possible.

1. Nothing resembling the entrance of the church as such or any of its organizations as such in politics is to be recommended.

2. The organization should stimulate and encourage its members to be active in local politics, at least to the extent of participating in their respective party, club, and precinct meetings and elections. In other words, it ought to be known that the right kind of a political movement and the right kind of a candidate can get without money or price through the men's club that co-operation and assistance without which it is practically impossible for a campaign to be conducted by a man of moderate means.

3. It would seem to be perfectly proper for the candidates and public officers of any and all parties to be invited to appear before the club under proper regulations to express their opinions on public questions, to make their pledges and to offer their explanations, and to answer questions to be submitted to them by a proper com-

mittee at the request of individual members. Unfit candidates and bad officers will be slow to come, but good ones would welcome the opportunity.

4. The club might have a non-partisan committee on information to report from time to time on the candidates for office and the conduct of public officers. Such reports could set forth the easily established facts touching such candidate or officer, his age, occupation, family connection, associates, positions on great public questions, previous record in public life, previous record in business life, the reports made from time to time on his career by the various organizations accustomed so to report, to the end that the members of the club might be accurately and fully informed before voting.

This program contemplates rational education and reasonable activity on the part of members of men's clubs in connection with public and party affairs, activities, and officers.

The foregoing plans were outlined for a Baptist brotherhood. In entire independence of them at the time they were being formulated, their principles were being actually **Plans Applied** applied in the case of the men of the First Presbyterian Church of Elkhart, Ind. The work of this group of men is described by the president of the local brotherhood, Mr. J. W. Butler.²

Soon after its organization our local brotherhood discovered that if we would interest the men whom we wished to reach, we must present to them something in which they had a personal interest. In line with this policy we decided to touch them on their most vulnerable

² Quoted from "The Presbyterian Brotherhood," February, 1909.

spot, their pocketbooks. It so happened that taxpaying time was near, so we decided to answer as nearly as possible the oft-repeated query, "Where do the taxes go?" One of our members was assigned the task of securing authentic data. His report was presented in the form of an address at our next meeting, under the caption, "Where Your Taxes Go." It proved exceedingly interesting to a large number of taxpayers who attended our meeting, and many then and there joined our league. Some one, not a member of the league, and whom the writer has been unable to identify, furnished the funds to have the lecture printed in pamphlet form and mailed to every taxpayer in the city. This gave us prestige as a useful organization—a prestige which has increased with each meeting.

Following this lecture, we took up the subject of "The City Beautiful." We made a complete map of the city on a large scale, laid out a comprehensive plan for a boulevard encompassing the city, and connected the several parks and cemeteries, with a view of creating a sentiment among the citizens for systematic improvement of our streets. This met the approval of the Board of Public Works, an Indiana institution, all of whom entered heartily into our plans. From the sentiment expressed at the meeting, they take it to be the expressed wish of our citizens that they shall carry out the plan as far and as fast as possible. This lecture also was printed in pamphlet form and distributed.

This theme was continued at a subsequent meeting, where we had our school superintendent present an address wherein he advocated the co-operation of teachers and pupils in a scheme to start a systematic effort to beautify the individual home, by carefully kept lawns and otherwise.

Then the league took up street improvement in detail. Letters were written to more than a hundred towns and cities, asking for information regarding pavement. Various

specimens of paving material were secured and all the information possible obtained concerning same. All this was also printed in pamphlet form and circulated. In one case, through the efforts of members of the league, an effort to force objectionable pavement upon the residents of a prominent street was thwarted. The organization proved to be just what was needed at a critical time.

In every case we have acted as Christian men, in a Christian spirit, and in a practical way; and to this fact we owe what success we have achieved, which I am pleased to say is no small measure, for our efforts are looked upon by every one as entirely disinterested, honest, and efficient, and we have the co-operation of many whom we could not get with us in any other way.

It is our aim to take up the other live questions which come up from time to time, secure actual facts, and present them to our people, so that they may have definite information regarding those things in which our citizens are interested.

All that the fraternities have long been doing in the care of their sick and needy may and will be done by the brotherhoods or these organizations must certainly be held **True Fraternity** to be false to their very name. They will do more than extend the glad hand in social gatherings; they will extend the laden hand of love in days of necessity; they will be among their fellows all that the Great Brother was to men, and is to men through his own to-day. Many large Bible classes are already doing precisely these things. These classes carefully watch over all men moving into their communities. They prepare lists of such men;

they follow them up until they are related to some helpful organization; they assist them in finding suitable boarding-houses. Brotherhoods and classes even conduct employment bureaus, receive weekly reports of all members, visit the sick, and are in all respects mutual aid societies and true fraternities. One of the best known of the classes of this kind is that which was formerly conducted by Mr. John D. Rockefeller, Jr., in the Fifth Avenue Baptist Church, New York City. The present leader of this class, Mr. W. S. Richardson, writes regarding its activities:

We put forth much effort in the way of getting every man at some sort of service outside the regular class work. We have a strong committee. The opportunities and whole scheme of work is presented to the class at some session, and recently we had reports on an appeal made at a small dinner at the church. We do not limit work or workers to our own church conventions.

Closely allied to us, however, is a settlement work which we do urge. We have a strong Sunday-school and social work in a needy district. The class has charge of a noon-day shop-meeting. We have also several, probably eight, men taking charge of small boys in the Big Brothers' movement.

At least thirty men are doing regular work in the above lines. Then, at least ten more are doing definite work in the Young Men's Christian Association Branches. And a large number we know are serving in different kinds of church social and philanthropic work in the city. Some more serve in the home church and Sunday-school.

We have no regular employment bureau, but we do secure positions for young men, old or new members.

As illustrating the adoption of some of the plans of the fraternities by the church brotherhoods, the form of "reception of members" into the Harper Chapter of the Baptist Brotherhood is given below.

Greek Letter
Fraternity Ideas

This is the form used at the organization of this chapter; it may undergo subsequent revision:

The President. The next thing in order is the admission of new members. Has the membership committee any report to make?

The Chairman of the Membership Committee. Mr. President, there are in waiting A—, B—, C—, D—, E—, F—, who have been presented by the membership committee and regularly elected by the chapter. They have paid their membership fees, and now seek formal admission to the Harper Chapter of the Baptist Brotherhood.

The President (to chairman of the Membership Committee). You will admit them. (The chairman of the committee or other brother designated for the purpose will then repair to the outside room where the candidates are waiting, and conduct them into the assembly room, stopping at the door after all are within. The members will preserve perfect quiet as the president, or some brother designated by him, reads from the Bible as follows:)

Scripture Reading. Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew, his brother, casting a net into the sea: for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets and followed him.

And again Jesus said, Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also;

and greater works than these shall he do; because I go unto the Father.

Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

My meat is to do the will of him that sent me and to accomplish his work: Say not ye, There are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

He that is not with me is against me; and he that gathereth not with me scattereth.

(At the completion of this Scripture lesson the chairman of the membership committee will conduct the candidates before the president of the chapter, who will say:)

The President. The object of this organization is to strengthen the efficiency of the church and to advance every good work in this neighborhood. It does not intend to duplicate existing organizations or activities, but to induce its members to support and earnestly participate in all organizations and movements in this community having for their purpose the advancement of the Christian religion and the betterment of human society. With

this understanding of our ideals is it still your pleasure to become members of the Harper Chapter of the Baptist Brotherhood?

(Assent being given the president will say:)

The President. Let us with reverence look to God in prayer.

(The president, or such brother as he may designate, shall offer prayer. After prayer, the president will say:)

The President. As a public expression of your intention to add your strength to that of the brothers of the Harper Chapter it is required by our rules that you give your assent to the pledge, by which we all are bound. You will say, I, repeat your name, and pronounce after me

The Pledge. I pledge myself:

1. To aid in the advancement of the principles of Christianity.

2. To assist in the furtherance of the undertakings of the Baptist denomination.

3. To aid and encourage this church in its various activities.

4. To take and perform the duties of some official position (approved by this chapter) in connection with this church or Sunday-school; or, otherwise,

5. To identify myself immediately with, and take an active part in at least one non-remunerative organization or movement (approved by this chapter) not connected with this church, but looking to religious, charitable, social, or political betterment.

6. To report on my service in any such capacity as and when this chapter may direct; and

7. To ask and receive the suggestions or criticisms of the chapter and its members touching such activity.

(After the pledge has been given the president will say:)

The President. You will now sign the roll of the chapter, attached to the constitution and by-laws, thus making yourself a brother among us.

(When the member has signed the roll the president will say:)

The President. It is with pleasure that I now give you my right hand in cordial welcome to membership in the Harper Chapter of the Baptist Brotherhood; and introduce you to those who, with you, have pledged themselves to active service looking toward the advancement of the Christian religion and the betterment of human society.

(The ceremony may be completed by singing "Blest be the Tie that Binds.")

A class of adult men in Schenectady, N. Y., has an "Emergency Fund," from which loans are made,

Brotherly Service without interest, to those members who are in special need. It is said that in no case has any one abused this privilege. The men of the Calvary Baptist Church, of Minneapolis, have a luncheon club, which meets every Monday at one of the restaurants in the city. The Brotherhood of Birmingham Church, in Toledo, Ohio, had a policeman open the discussion on "The Police Force and the Board of Public Safety," at its brotherhood meeting. The brotherhoods of four churches in West Haven, Conn., formed a basketball league for the winter, and secured the town hall in which to play the games.

Many pages might be filled with accounts of the activities of the brotherhoods. These instances are suggestive only of the significant facts that here is an organization which is working affairs out in its own way, where men are themselves working out their own problems and finding avenues of useful-

ness through which they spontaneously express their own religious life.

Given such activities, the brotherhoods will be self-perpetuating. They will regard the boys as the men who are to take their places. The men will solve the **The Boy Problem** boys' problem in the church. Wherever there are men you will find boys. Wherever men will lead boys will follow. If the church of the father is masculine, there will be no hiatus in the boy's religious development. There will be no great exodus of boys at the beginning of the adolescent period. The opportunity for the men with the boy lies in his willingness to follow where men lead. Just as in our public schools we have been trying to mold a boy's character with a woman's gentle hand, and so have succeeded either in effeminizing the boy or in disrupting the school discipline; so in the Sunday-school and church, we have wondered why we could not hold boys with sisterly ties and a feminine atmosphere. No matter whether a man knows the Bible or not, he must go into the Sunday-school and be with the boys, simply because he knows boys. The boy needs more by far the Bible than this man is than all the Bible that all the exegetes can give. One man with a man's ideals, one really honest man, even though he cannot tell the precise difference between Exodus and Ezekiel, can do more with boys of twelve or fourteen than a dozen women who might have the Bible by heart. In the measure that

men work with the boys they will win and hold men. The brotherhood that is working for tomorrow is working with the boys to-day. It is self-perpetuating because it is thus securing and training its own future workers.

Perhaps the simplest, readiest, and certainly one of the most important forms of service for the **The Boy and the Man** brotherhoods lies in the training and instruction of boys. The boy of fourteen lives in a world altogether different from his mother, or his aunt, or the good young woman whose heart he unwittingly almost breaks by his Sunday-school indifference. He is becoming concerned with the world in which he lives. He is still more deeply concerned with the world within himself, with the struggle and stress due to his own dawning sex-consciousness. He ought to be led to know men, to know his world, to come to an understanding of society, to see the place of the kingdom in the world. Only a man can do this for him. In no small measure, the permanent success of the brotherhoods depends upon whether the men will be brothers to the coming men.

The Big Brother movement, organized by Mr. Ernest K. Coulter, in 1907, to place each boy, coming up to the courts on his first arrest, in the brotherly care of some man, is a type of work suited to the men of the brotherhoods. Without waiting for boys to be arrested, they may make it their business each to

care for some one boy, be a true brother to him, knowing him at home, going with him in his ways and taking him in theirs, bringing him into helpful environment, into a boy's club, into the church and school; and, above all, making him know that he is his friend.

St. Paul's Universalist Church, of Chicago, is working out the problem of service for men of the brotherhoods. The "Men's Club" has a Social Service Club, from which certain directors are appointed, who are made fully responsible for the work of the church with the boys. These directors agree to supervise personally this work, and to care for its support. Another group, known as "the council," is appointed to take charge of promoting all the athletic interests of the church.

It is worth while to note, with some detail, the work which the men of this church are doing with the boys. Besides a "castle of the Knights of King Arthur," there is a boys' club, which is open to any boy in the neighborhood who will agree to obey its rules.

A TYPICAL BOYS' CLUB

Dues. According to age—\$1.00 and \$1.50 yearly. Payable in ten monthly instalments.

Privileges. Athletics—Indoor Baseball; Basket-ball; Track Team. Games—Parlor Pool, Checkers, Dominoes, Quoits, Chuck-a-luck, Ring Toss, Baba-Gaba, Ten Pins, and many more, old and new.

Arts and Crafts—Free instruction in Basketry, Chair

Caning, Copper and Brass, Leather, Printing, and other crafts.

The Reading-room—Open daily except Saturday, 3.30 to 5.30; 7.30 to 9.00 p. m. All the popular magazines, including the "Youth's Companion," "St. Nicholas," and the "American Boy." Hundreds of books of Fiction, Poetry, Travel, and Adventure, Fairy Tales, History, Biography, and Nature Study.

Story Telling. Every Tuesday at 4 p. m. is "Story-tell Hour," when the most popular story tellers in Chicago will entertain the members of the club with famous stories of all lands.

Boyville. Because our public schools afford no adequate practical training in the duties of citizenship, we have organized for the boys a Boyville, a miniature municipality, and we strongly urge every patriotic parent in the community seriously to consider its importance to his boy and through his boy to the city, State, and nation.

Briefly stated, Boyville is an organization of boys, between the ages of nine and eighteen, based on the lines of a regular municipality, and all the municipal officers are represented from Mayor to Alderman, and including Boards of Education, Health, and Athletics.

The purpose is to train the boys through the play spirit into a knowledge of the working of a city's government. To that end there will be regular meetings of a Boyville city council, attended by the city officers and the aldermen, regularly elected by the citizens, where the boys will receive a thorough training in parliamentary law at the hands of an expert, and where they will learn all the machinery of legislation through the introduction and passage of such laws and ordinances as may seem necessary for the governing of Boyville life. Here too, they will learn the meaning of the initiative and referendum, and the power of recall, all of which will be exercised when it is deemed necessary.

Athletics. Character may be defined as a plexus of motor habits. Muscles are the vehicles of habituation, imitation, obedience, character, and even manners and customs.

We do not regard our athletic work as an end in itself, but rather as a part of the training of the whole man. We believe with Doctor Hall, that "in the gymnasium the gospel of Christianity is preached anew, and seeks to bring salvation to man's physical frame, which the still lingering effects of asceticism have caused to be too long neglected in its progressive degeneration. As the Greek games were in honor of the gods, so now the body is trained better to glorify God, and regimen, chastity, and temperance are given a new momentum. The physical salvation thus wrought will be, when adequately written, one of the most splendid chapters in the history of Christianity."

Physical Examination and Record. A physical examination by a regular physician is made of every boy and girl who joins the athletic classes, and of any other requesting same, and an anthropometric chart kept for future comparison. At the end of every year a prize will be awarded the boy and girl showing the best all-round development.

Men need responsibility; they crave responsibility for worth-while things. They never will be content so long as they are men, to be responsible for simply holding the The Call to Men fort. The brotherhoods, for the sake of the men in them, must steadily engage in active, aggressive extension work. No man objects to working hard at the thing that is pushing out, is getting somewhere. Here there is appeal to the heroic, to the love of the difficult and the daring.

If you go at it in the right way you may kindle as much enthusiasm over working for a church as over a football game. The added advantage comes in that the enthusiasm is, or ought to be, that of the man on the gridiron, and not the weakening emotion of the would-be sport in the grandstand. Work for boys becomes fascinating, exciting, the finest sport in the world, and the kind of thing that any sane, human, red-blooded man will want to do. We must cease to hope to win men by appeals to their loyalty to an institution, by begging them to come to church and sit still or to "serve" on a committee. They will be won when there is a man's work to be done, and their work for others will save their own souls and then the church need not fear for itself.

We have been offering men the parlor when we ought to have called them to the field; we have been saying, "Here are pleasant pews and soft music," when we ought to have been saying, "Here is hard work, here is a world to be won, here is a kingdom to be established, here are the dragons of human greed and sloth, the walls of ancient custom and privilege to be assailed." We have not "played up" the big things and the real things of the Christian life to men. The spirit that made pioneers, the spirit that compels a man to leave his ease and push into the wilderness to conquer and shape a new world is in the men of our day. The opportunity for the extension of the king-

dom of God among men is the one appeal that will win them more than any other; they need to see this world, as Canon Freemantle's book puts it, "as the object of redemption."

The men of the brotherhoods will tire quickly of working for this small cause or the other in an organization; their enthusiasm will be aroused, the deepest places in their natures stirred if they can but be brought to see that they are serving, not some church nor even some denomination, but that they are serving their world; they are working for a universe; they are moving in that glorious army of noble souls that through all time have been saving the world, witnessing to the light, extending the kingdom, and bringing heaven to earth.

CHAPTER X

THE BROTHERHOODS—THEIR EDUCATIONAL POLICY

It will be at once recognized that the educational activities of the brotherhood have been discussed in the chapters preceding this; the important thing now is to relate the work of the brotherhood in training its members to the broader work of the whole church of which that brotherhood is no small part.

It is of first-rate importance that there should be clearness of vision and exactness of agreement between the pastor, as the educational leader of the church, and those who are leading the brotherhood in its work, and that this agreement should be very specific as to the directly educational plans of the latter. It is true that few churches have a clearly conceived educational plan; perhaps the men who feel the need of this in the brotherhoods can arouse the leaders in the church to a sense of the same need for all the work of the local church.

The leaders in the men's organization ought to study the needs of men thoroughly and determine just what educational contribution their organization can make; the whole work of the church ought

to be studied so that there may be co-ordination between the activities of the various parts, including the men's organization. Then whatever studies or other forms of educational opportunity may be offered by the brotherhood should be listed and advertised as a part of the whole curriculum of the church.

It is not unlikely that the brotherhoods may play a large part, if they but seize their present opportunity, in leading the churches into educational unity within themselves, in bringing together all the parts of the work of the church and relating them with the educational principle as their nexus and in presenting in an orderly, well-considered manner, all the activities of the church, including both instruction, inspiration, and service as a complete curriculum of religious education.

The whole matter of the religious-educational work of the brotherhood needs to be in wise and strong hands. The local chapter or society of men may well appoint a committee on education to confer with the committee for the same purpose in the church. The opportunities in the direction of education in the brotherhoods are so many and important that this ought to be the strongest of all its committees.

One catches some glimpses of the possibilities in this direction in looking over the following outlines of proposed activities for certain of the subcommittees of a local brotherhood, and remembering that

these were prepared by laymen working in committees composed of laymen.

Outline of work of the educational committee of a brotherhood:

An Educational
Policy

1. To promote the organization of suitable classes for religious education. To secure proper courses of study and efficient teachers and leaders.

2. To study by investigation and correspondence the present educational work of the men's classes and clubs in Chicago. To collect information on the educational work being done by other branches of the brotherhood and by classes and clubs through the country.

3. To suggest forms of educational activities for the classes and clubs. To aid in carrying out these plans.

4. Suggest courses of study, particularly: Bible study, Christian service, missions, etc., Christian ethics, social and civic problems, religious work for men. Discover courses available. Outline courses (in co-operation with other committees, as *e. g.*, the committee on devotion). Suggest text-books and other material. Aid classes in securing special lectures and speakers.

5. Plan to lead the men of the brotherhood in definite service for our own educational institutions, as *e. g.*, study of religious life of students at the university. Lead in erection of guild house at university.

6. Send a circular to all classes and clubs, outlining plans of this committee, inviting correspondence, offering help and advice.

7. Maintain bureaus of information on courses, studies, leaders.

8. Plan a conference on Bible study and educational work in men's classes and clubs.

Even the convention of the brotherhoods will, unlike many other conventions, serve educational ends, if they will carefully consider such questions as the following, which ^{Through} ^{Conventions} were formulated for a brotherhood convention held recently. Perhaps one fact is just as significant as the topics themselves, namely, that these subjects were not treated in set speeches delivered by noted orators, but they were assigned in advance to small working committees. These committees prepared careful reports, which were read at the convention and, after presentation, discussed by the delegates in a spirited manner. The following are the topics sent to the committees:

The Brotherhood and Christian Citizenship, or Christian Men in Politics.

The Brotherhood and the Ministry, or How to Increase its Power and Significance in the Church and out of it.

The Brotherhood and Religious Education, or the Education in Schools, Colleges, and Universities of Laymen to Equip them for Work in the Sunday-school, the Church, and the Pulpit as Lay Preachers or ultimately as Ordained Ministers.

The Brotherhood and the Utilization of Non-church-

members of the Community having the same Sympathies, Interests, and Rules of Conduct as Church-members.

The Brotherhood and Lay Preaching.

The Brotherhood, its General Purposes and Form of Organization, Local, State, and National.

The Brotherhood and the Sunday-school.

The Brotherhood and Social Betterment.

The Brotherhood and Christian Men and Money.

The Brotherhood and Denominational Advance.

For the educational purposes of the church it is of capital importance that the plans of the brother-

hood shall be co-ordinated to all its educational activities. Any courses of study offered by the brotherhood ought to be under the direction of the educational committee of the church, which would see to it that these courses were rightly related to any instruction which might be offered in the Sunday-school.

Brotherhood and
Sunday-school

The brotherhood need not be an organic part of the Sunday-school, but the relations of the two ought to be close and clearly defined. The organization may well undertake to care for that division of the Sunday-school which is designed for adult men. In any case the brotherhood ought to conduct certain classes which meet in the Sunday-school.

These Sunday classes of the local chapter of the brotherhood would constitute the religious educational activities of the chapter as it relates itself to the Sunday-school of the church. The plan would

be for the brotherhood to conduct one or more classes in the Sunday-school. These classes would be exclusively for men, both those in the membership of the brotherhood and those at present outside, especially for their systematic instruction in religion and the religious life. The subjects of study should include all those that grow out of the religious needs of men in their personal and social relations, and ought clearly to aim to prepare men to discharge those duties which the brotherhood requires of its members.

Such Sunday classes would be regarded as regular classes in the adult department of the Sunday-school, subject to the care and oversight of the Sunday-school officers. The courses and instruction would be selected in conference with the appropriate officers of the Sunday-school.

Naturally the subjects studied in the class meetings of the brotherhoods will be often quite different from the conventional subjects arranged for Sunday-school classes.

Brotherhood
Curricula

This is not the place to discuss the matter of the Sunday-school curriculum, but it is necessary to remind ourselves of one educational principle which ought to determine the materials used and their order of study in the Sunday-school curriculum, and which must be applied to the materials of study in such groups and classes as the brotherhoods. That principle is that the needs and life interests of the pupils or students must deter-

mine the subjects and the methods of study. The courses in a brotherhood class or chapter must be determined, not by any mechanical plan of studying the Bible or the doctrines of the church, not by any attempt to fit the work of this group into that of some other study groups, not by any ideal of biblical knowledge or any aim in theological or doctrinal examinations, but by the spontaneous interests of these men, and by their immediate life needs.

There is grave danger that we shall miss the real opportunity with these men if we try to make their gatherings only addenda to the Sunday-school—no more than the old Bible classes under new names.

The Bible and the
Brotherhood

Men do need to study the Bible; they need all its power and inspiration in their lives; no other literature can so enrich their lives. But they need to study the Bible, not for the sake of the Bible, but for themselves; not with the Bible as the aim and end, but with the Bible as a means, a guide, an inspiration, a help toward some other end, whatever high aim may be theirs at that time. There is all the difference in the world between studying the Bible itself, as one studies botany for example, and studying the live questions of our own day, the questions to which we come every day without either spur or invitation from without, those that are foremost in our interests and sympathies, studying these in the light of the spirit of the Bible; there is the difference between, on the one side, a

mechanical and never-successful attempt to carry yourself back into a dead literature, and, on the other, making that literature breathe through its living, undying spirit, into the very life in which we live. You get an altogether new angle on Isaiah, and one rich in significance and value when you approach him from the viewpoint of your discussion of present-day social problems. He lives then, and his life, like that of many others who never can die, becomes part of the life of our day.

Some courses which have been followed in such classes are given as indicative of this method of approach to religious thought and life. Some of the best examples have been worked out by men leading groups of university students. The first two were followed by men in the University of Michigan under the leadership of the Rev. Fred Merrifield:

I. *The Student's Question Box.* 1. Has Religion a Natural Origin? 2. Is Religious Experience Real and Valid? 3. The Basis for Belief in God. 4. Inspiration and Revelation. 5. Are the Gospels Reliable? 6. Miracles. 7. The Virgin Birth of Jesus. 8. The Divinity of Jesus. 9. The Trinity. 10. Theories of Atonement. 11. Is the Church a Failure? 12. What is Our Need of Prayer? 13. Can a Modern Student Have a Positive Religious Message?

Questions will be welcomed; up-to-date books will be lent; the director will gladly arrange conference hours for further discussion of these and similar problems.

II. *The Testing of Christianity.* 1. Christianity and Judaism. 2. Christianity and Paganism. 3. Christianity and Greek Philosophy. 4. Christianity and Asceticism.

5. Christianity and Churchism. 6. Christianity and Racial Distinctions. 7. Christianity in an Age of Science.

An effort to answer the questions: Just what is Christianity? Is it losing its hold to-day? Can it survive this critical period? How much worth has it for us to-day? The history of Christianity clears the ground for a fair answer.

The outlines of courses, given subsequently in the chapter on the Young Men's Christian Association, are equally well suited for use with brotherhood groups.

The course given below as showing what has been done in classes for men, is interesting because it was drafted out of inquiries proposed by the men in the class; it was accompanied by careful investigation by members of the class, different subjects being assigned, usually to three members each week, and it was presented with very brief introductions by the class leader, affording ample time for free discussion which, of course, was guided as carefully as possible by the leader. The wide possibilities of such studies is suggested by the fact that this course was taught each Saturday night in a Young Men's Christian Association, and on each Sunday morning following in a men's class in a Sunday-school:

OUR DAY IN THE LIGHT OF THE GOSPEL

I. *Personal.* 1. Society and Social Ideals. Individual. Society. Social Ideals. Socialism. 2. Problems of the Family. The Home. Family. The Street. 3. Child Labor. Women in Industry. Their Wages. Effect on the home, on Industry. Sweating.

II. *Problems of Production.* 1. Labor. Economic Place. Organization of Labor. Strikes. Unemployed. Industrial Socialism. 2. Conditions of Labor. Hours. Places. Accidents. Insurance. Rights of the Worker. 3. Improving Conditions in Industry. A Debate by Selected Teams on the Proposition "That the conditions in industry from the viewpoint of the worker are improving." 4. Wealth. Capital. Money. Use of Wealth. Ethics. Corporations and Capital. Trusts.

III. *Problems of the State.* 1. The City. Place in American Life. Housing. Immigration. Regulation, as *e. g.*, Licenses. 2. Politics. Causes of Corruption. Conduct of Legislation. Reform Movements. Citizenship.

IV. *Problems of Society.* 1. Education: Duty. Agencies. Need of Schools. Parks and Museums, Churches and Religious Agencies. 2. Protection of Society. Crime. Justice. Punishment. Prevention. Regulation. 3. "Social Possibilities in the United States": A Debate. "Are conditions most favorable to ideal social conditions in a democracy, or do we need a new type of political organization in Socialism?"

Summary by class leader.

Despite the difficulties as to teachers duly qualified, the church must tackle this problem of teaching and training her men and women intelligently to understand and piously grapple with the needs of society and the social duties that devolve on all. What a magnificent service may be rendered if all these splendid young men and women, coming by the thousands into the adult classes and brotherhoods are organized into the great army of God's ministers to a needy world; if they are fused and wrought together into a great unified force for the

redemption of society! They will be more than a balance of power in politics; they will be the unquestioned power, the dominant vote, the conquering force bringing his kingdom to come and his will to be done here. If we miss this opportunity, if we fail to apply to the magnificent modern social passion the direction and dynamic of religion and spiritual ideals, then we shall have the strong men and women, still seeking blindly to save the world, serving outside the church that bears the name of the world's Saviour, while the weaker ones will be within its pale lamenting its inefficiency, and wondering why it should be.

The vision of the service the men and women of this adult movement may render is enough to thrill any one; before it the glory of knight and crusader fades away. God give us a new age of chivalry—the chivalry of humanity, the passion of Jesus, wisely, scientifically, efficiently serving to save society as these men and women are trained and taught in all their ministry.

CHAPTER XI

YOUNG MEN'S CHRISTIAN ASSOCIATION

PERHAPS it is hardly fair to inquire concerning the contribution which the Young Men's Christian Association is making toward the religious training of adult men in view of the specific limitation of its activities to younger men, as stated in its name; but since it is one of the agencies dealing with men, and since it does not practically limit its ministry to young men, and does not exclude those who are adults, it may be worth while to study it briefly from the point of view of its services for adults.

The proportion of men twenty-five years of age and over in the membership or in the rooms and on the gymnasium floors will vary in different cities. One generalization, *Is It for Adults?* however, will hold true, that the proportion of adults in the religious meetings and classes is much greater than in the gymnasium and shop classes. In many instances the general religious meetings, especially those held on Sunday afternoons, which are usually of an evangelistic type, will be found to contain far more men over twenty-five than under, and in many Associations there are meetings which are practically dominated not only

by adults but by those who have passed the zenith of life. Not infrequently the Bible classes minister almost exclusively to mature men, and in some instances coming under the writer's observation, the adult men who had for a number of years constituted such classes, were not at all of the type to impress virile young manhood with the attractiveness of Christianity. As exemplifications of anything except petrified piety, they were dismal failures.

In at least one other department adult men are in evidence; this preponderance is strongly marked in the voluntary offices, committees, and executive boards of the organizations. In a large number of instances the Associations are administered, outside of the services of paid offices, by men who have seen many years since their young manhood. Whether the years have ripened, sweetened, and strengthened their sympathies for young men, or have swept them far away from any fellow-feeling, is always a critical question.

The Associations, when considering the service they may render to mature men, are brought to face one serious question: Is adult manhood over twenty-five years of age so entirely distinct from manhood under that age that the adult man stands outside of the sphere of the special purpose of the Young Men's Christian Association, or that it would be unwise for this institution to make provision for men of that period? The differences between adults

Adolescents and
Adults

and later adolescents are clearly marked. At about twenty-five a man enters upon entirely new types of experience. Yet the differences are not such as to create any antagonisms. Men of twenty do not feel toward men of twenty-five as boys of fifteen feel toward them. The differences are different. If there is room for both boys of fourteen and men of twenty, there ought to be room for both men of twenty and those of thirty years of age. The young man of later adolescence needs the young adult, that is, the man entering the years of maturity. On the other hand, this adult needs the young man.

If the Association has a service to render to adult men, what provision does it make for them? What is its program for the religious training of adults? Does it make systematic and scientific provision therefor? One would look for provision to be made in at least three directions:

1. In social groupings of men of like experience and maturity.
2. In formal instruction based upon the life experiences and needs of adults, and
3. In the direction of service and activities suitable for the development of adults.

The adult man looks almost in vain in the Young Men's Christian Association for any group or groups exclusively for those of his own grade of general experi- Social Groupings
ence and development. The one exception to this is in the special classes in the gymnasium, some-

times designated "Business Men's Classes," and, perhaps one ought to add, occasionally a technical educational class which by its nature includes only adults; the latter, however, hardly comes under the consideration of religious training. While it is true that many men on reaching the age of twenty-five are protected by home duties and ties, there are still many others not so attached who need the fellowship of those of their own age and experiences, and there can be little doubt but that the Association might render valuable service if it did no more than promote groupings of adults under social conditions. Younger men might be held longer if there was a sort of an advanced membership to look forward to.

1. *Biblical Instruction.* Taking the Bible work of the Young Men's Christian Association as a whole, outside of the college and university Associations, it is doubtful if it is meeting any special need anywhere in direct Bible study that could not and ought not to have been met by the churches. The Associations seem very largely to have simply carried over the plans for Bible study which were already accepted by the churches. Some modifications have been made, but they have been in the direction, rather of dealing with details of method and study plans, than of effecting any changes of a fundamental character which would adapt Bible study more closely to the lives of men, or enable it to meet any needs not met

Systematic Instruction
for Adults

by the church. But this is less a reflection on the Associations than on the churches, for it must, in justice, be said that the Association has done many things that the churches have neglected to do, that it has led the way in the systematic literary and doctrinal study of the Bible, and while the Sunday-school was still promoting vaulting exercises at brief intervals between artificial islands of biblical material, the Association was planning and carrying out continuous courses of study. The international Y. M. C. A. Committee issues a circular showing how its text-books may be grouped for continuous and somewhat indefinitely graded courses.

Only in very recent days has any attempt been made by the Associations to grade the material according to the developing lives of the students. Some careful studies have been made recently and outlines of curricula prepared especially for boys. One of the best of these is that presented by Prof. C. W. Votaw, of the University of Chicago.¹ Prof. H. M. Burr has also made a series of investigations² for the basis of such a curriculum. Generally speaking there is as yet no arrangement of material carefully graded through the years above boyhood. It is possible to take the many text-books provided and arrange them into schemes of study, but the schemes are not worked out on anything like a genetic basis. There are problems of the religious life which are

¹ Published in "Education and National Character," p. 251f.

² First published in "The Association Seminar," Springfield, Mass.

peculiar to the adult man. It ought to be possible for him to find Bible study based upon his own life needs. It is time to cease the multiplication of text-books from the historical, literary, and dogmatic bases, and to furnish some from the man basis.

The following courses, given at the Association at Washington, D. C., indicate an attempt to meet the religious needs of adults in Bible study and in the problems of religious thinking and work. The example is given, not as peculiar to one city, but as indicative of what some of the best city Associations are doing.

I. *The Fundamentals of the Bible.* 1. The making of the Bible. 2. Why we believe the Bible. 3. The institution of the Bible. 4. The Old Testament a necessary preparation for Christ. 5. Christ in the home, State, and society. 6. Reasons why we believe Christ to be divine.

II. *The Social Teachings of Jesus—Their Meaning and their Application in Present-day Life.* Lecture studies with discussion: 1. Jesus' point of view; the material and method with which he worked. 2. Jesus' conception of his social mission: To rediscover personality and to establish a righteous society. 3. Jesus' first social fundamental: the individual personality, the basis of civilization. 4. Jesus' second social fundamental: Society his ideal, a kingdom of God on earth. 5. Jesus' third social fundamental: Service, the basis of greatness in his kingdom. 6. Jesus himself, the exemplar of his teaching, the struggle between the selfish and the social ideal of life—Christianity's problem.

III. *Christian Leadership.* A course for training of young men in the Christian service: 1. The layman's part in Christian activity. 2. The teacher as a leader: (1) Laws of teaching. (2) Jesus as a teacher. 3. How to

prepare a talk: (1) Bible index, concordance; (2) text analysis; (3) best books. 4. Hints on public speaking. Lecture by an experienced public speaker. 5. Principles of organizations: (1) Committees; (2) printed matter; (3) social, etc. 6. Hints on the work of the following: President young people's society; president men's Bible class; secretary men's Bible class; president boys' clubs; ushers at church services.

IV. *The Bible as Literature.* 1. The making of the English Bible. 2. The poetry of the Bible. 3. The oratory of the Bible. 4. The short stories of the Bible. 5. The Bible ideal of God. 6. The Bible ideal of man.

V. *Hymns, Illustrated by Stereopticon Views.* Not an exhaustive or critical course in hymnology, but a presentation in popular form of some hymns—music and words—which have been of great service, an account of their origin and authors and some stories concerning them.

2. *Life Problems and Ethical Studies.* The greater needs in the formal instruction of adult men lie outside the literary or historic study of the Bible, and in the study at first hand and directly of the immediate problems and questions of their lives. In the city Association of to-day a man can take his choice in almost any aspect of devotional or literary Bible study, and in almost any study taught in a technical school or a commercial school, as well as in many studies taught in the colleges, but he will rarely find any treating those problems which most seriously perplex him, which most distinctly modify and determine his personal character, and concerning which he is most anxious for guidance and information. The sixth edition of the "Educational Prospectus,"

issued 1908, by the International Young Men's Christian Association Committee, gives a list of one hundred and fifteen subjects and courses of study; nineteen are commercial and business courses, sixteen are academic, seventy-four are industrial and technical, and six are grouped under the head of social science. In this last and smallest group are listed those studies which are of deepest interest and gravest importance to the character development of men; of these six, only three are really of this character. They are entitled economics, ethics, sociology. These courses are outlined as follows:

Economics, one season. For students, business and newspaper men, and leaders of thought and public opinion.

Preparation: United States history, general history, civil government, business law.

Topics: Fundamental ideas of economics, right of property, wealth, economic evolution of the race, production of wealth, capital and labor and their cooperation, consumption, just distribution as regards wage theories, rent, ownership in land, taxation, socialism, exchange, value and price, market value, monopolies, money, credit systems, banking systems, clearing houses, international trade, free trade and protection, trusts and trust problems.

Ethics, one season. For men who have had at least the equivalent of a high-school training.

Topics: Fundamental ideas of the subject; psychological basis of ethics; physical nature of man;

psychical nature of man; moral consciousness; law of duty—the Hebrew ideal of duty, the Epicurean, the Stoic, the Christian; motives—egoistic, altruistic, of justice, of mercy, social duties, personal duties; virtue; relation of ethics to Christianity.

Sociology, one session. For men who have had at least a high-school course.

Topics: Basal ideas; origin and scope of subject; land and its population; the family, its nature and history; tribal relations and problems; the State, its idea, development, and its problems; the school and its problems; the church, its idea, unity and worship; social problems; institutions, charitable, benevolent, and reformatory; morality and law; social consciousness; relation of sociology to social reform.

That the courses outlined in this prospectus do not tell all the story is evident from the following outlines which have been in practice and found to be suitable for adults. They were given to groups of adult men, averaging about forty in numbers at each attendance, and meeting on Saturday evenings for these round-table conferences, following an evening dinner, the men remaining at the table during the conference. The members of the class were men averaging twenty-eight years of age.

COURSE I. THE ETHICS OF EVERYDAY LIVING

A series of round-table conferences for the frank and informal discussion of the "Rules of the Great Game."

Suggested Reading: General—"Life Problems," International Committee Y. M. C. A.; "The Right Life," Stimson; "Manual of Ethics," Mackenzie; "Practical Idealism," Hyde; "Levels of Living," Cope.

The rules as to: 1. *The Body*. The basis of success. Health. Laws of sex. Reading: "Reproduction," G. S. Hall; "Worry," Saleeby; "Human Body," Martin. 2. *The Intellect and the Higher Life*. Place of mind. Getting an education. Fulness of living. Reading: "Rational Living," King; "Right and Wrong Thinking," Crane; "Jesus Christ and the Christian Character," Peabody. 3. *The Home and the Family*. Our debts to home, parents, brothers, and sisters. Building our homes. Reading: "The Happy Family," Hodges; "The Family," Thwing. 4. *Friendships*. Men. Women. Obligations. Pleasures. Reading: "Friendship," Black; also Emerson, Stevenson, and King. 5. *The Use of One's Leisure*. Recreation. Improvement. Hobbies. Amusements. Service. Reading: "Worry," Saleeby; "A Young Man's Questions," Speer. 6. *Work*. A blessing. Preparation. Fidelity and success in work. Reading: "Duty," Smiles; "Work," Black. 7. *Business, Honor, and Success*. Problems of office and store. What is business success? Reading: "A Business Man's Religion," Wells; "A Man's Value to Society," Hillis. 8. *The City and the Nation*. Making a city. The man and the nation. Patriotism and political service. Reading: "The Coming City," Ely; "Uncle Sam and His Children"; "American Ideals," Roosevelt. 9. *The Church*. Is it worth while? Have we a duty to it? Reading: "The Churches and Young Men," Cressey; "The Church and the Changing Order," Mathews; "Christianity and the Social Crisis," Rauschenbusch. 10. *Reforms and Social Progress*. Relations to society. Responsibility for development. Price of progress. The social conscience. Reading: "Social Salvation," Gladden; "Jesus Christ and the Social Question,"

Peabody; "Religious Movements for Social Betterment," Strong.

COURSE II. TEN GREAT QUESTIONS IN RELIGION

1. What is man's place in the universe? 2. How shall we think of God? 3. How shall we think of Jesus? 4. What of the place of Christ in history? 5. How shall we think of the Holy Spirit? 6. Why evil, temptation, sorrow in the world? 7. What is the use of prayer? 8. What is there beyond death? 9. What are the demands of Christianity upon character? 10. What is religion?

One of the most interesting facts to be recorded in connection with the courses just outlined is the keen interest taken by the men in the class discussions. While the leader left more than half the period of seventy-five minutes to the men, the time was usually far too short. This was especially true of the discussion of the questions of personal ethics. In several instances the greater number of men in the class remained for from one to two hours after adjournment for the study of the questions raised.

The interest of adults in the Association will usually be keen in matters of political and civil life. A course of lessons on "Our City—Facts and Suggestions," was very attractive to mature men in one Association. Individuals or small groups were asked to investigate and study special problems in advance and to report to the class. The leader spent only a part of the time in gathering up and analyzing the reports, and the whole group had ample time for free discussion. Such studies become intensely

practical; they deal with facts; the reports show things as they are, while the discipline of investigation, study, and careful discussion train men for discriminating and efficient public service.

An excellent outline of a similar study is the one prepared for the Religious Education Association, by Prof. H. M. Burr, of the International Young Men's Christian Association Training School, at Springfield, Mass.³ This course deals with

THE PROBLEMS OF A TWENTIETH-CENTURY CITY

Introductory. 1. The City in its Relation to Civilization. Historical. 2. The Growth of Modern Cities. Causes and Consequences.

Health. 3. Dwellings. Tenements and Tenement-house Reform. 4. Streets—Relation to Health, Cleaning, Regulation, Use. 5. Parks, Playgrounds, Public Baths, Recreation Piers, etc. 6. Hospitals and Sanitaria, Public Hygiene.

Morals. 7. The Saloon. Its Social Function, Suppression, Substitution. 8. The Brothel. The Social Evil. Control of Prostitution. 9. The Theater. Wholesome and Unwholesome Amusement. 10. The Gambling Den. The Gambling Habit in Business.

Philanthropy. 11. The Care of Dependents, Orphans, Paupers, etc. 12. The Care of Defectives, Idiots, Insane, Blind, etc. 13. The Care of Delinquents, Jails, Reformatories, Courts, Police. 14. The Organization of Charities, Indoor and Outdoor Relief. 15. Welfare Work. Special Work in Store and Shop.

Education. 16. The Public School. Its Function and Administration. 17. School Extension. The Wider Utili-

³ The plan for teaching such courses is outlined in "The Aims of Religious Education," p. 305f.

zation of Buildings. 18. Technical and Physical Education. Religious Education.

Administration. 19. The Mayor, Council, Aldermen, Departments, Choice and Control. 20. Municipal Reform. "The Shame of American Cities."

Welfare Agencies. 21. The Church. Work of Institutional Church. 22. The Social Settlements. Neighborhood Guilds. 23. The Young Men's and Young Women's Christian Associations. 24. Other Welfare Agencies. 25. The Social Mission of Christianity.

3. *Activities for Adult Men.* One important development now taking place in a number of the Associations is the enlistment and direction of their voluntary workers in various types of practical religious and social service. It is training its men to teach Sunday-school classes, and sending them out to take charge of groups of boys. It might very well seek further and closer co-operation with churches by stimulating and training its men for other forms of religious ministry such as pastors, voluntary assistants, parish laborers, visitors among men, conductors of missions; and still more suitable to men would be the work of boys' clubs, brotherhoods, and other agencies among men.

4. *Social Service.* In a few Associations men are being directed in social service. They are studying community problems and conditions. They are coming to understand their own social life and its present dangers and needs, studying these things at first hand as revealed in their own communities and in the light of the ideals of the Christian king-

dom. Association men are often active leaders in reform movements. They have done invaluable service in making public social evils, in banishing bold and organized agencies for the entrapping of young men, in cleaning up areas of cities which had been hitherto subject to vice and crime. A streetcar motorman said recently that reform efforts by certain Association men had accomplished more in a few weeks to making safe and clean a certain notoriously evil thoroughfare than all other agencies in many years. It will be a splendid thing if the Young Men's Christian Association shall become the agency for directing and organizing the activities of men toward the realization of the kingdom of heaven. It will be a noteworthy assertion of the higher values of religion, if its familiar evangelistic note shall express itself practically in that significant reality upon the ideals of which evangelism is primarily based, namely, "Peace on earth and good will among men." To actively engage in the service of relieving distress, remedying wrong, fighting abuses, and making truth, righteousness, and spiritual values predominant, to aid in bringing in the kingdom that is righteousness, joy, and peace, service such as this will have the highest possible values for the religious training of men.

The broadest possibilities for a Young Men's Christian Association in the religious training of adults lie not in the direction of the duplication of things which the churches are already doing or which

belong to the professions in the churches, but in the direction of those types of organizations and forms of activities which belong peculiarly to organizations composed wholly of men, those particularly which the Association, by reason of its peculiar position, is able to promote.

5. *Shop Lectures.* One of the most interesting forms of educational service rendered by the Young Men's Christian Association has been worked out in a new type of "shop meeting." Residents in manufacturing centers are usually familiar with the meetings conducted in large shops by the religious workers from the Young Men's Christian Associations. In these meetings hymns are sung and the forms of a religious service followed with necessary brevity and adaptation to the surroundings and conditions while the principal feature is a short evangelistic address. Much good has been accomplished by such meetings. When the speakers have been men who have talked simply, with absolute candor and sincerity, and especially when they have talked with unaffected and genuine common human feeling with the men addressed deep feelings have been stirred and serious thoughts have followed. The largest good, however, comes from a form of religious meeting more common in England than in the United States and conducted usually independently of any religious organization, when groups of the men gather with their fellows and frankly talk on the concerns of religion.

The new type of shop meeting would, perhaps, hardly be called a religious meeting. It has been conducted with signal success in factories and houses where large numbers of employees can be easily gathered. The Young Men's Christian Association sends one of its secretaries or some other person, on the invitation of the principals of the firm to the establishment, usually at the noon hour. The employees being assembled at their own choice, and without any compulsion, in a large room, an address of fifteen minutes' length is given on some topic, as "Profit in Off-duty Hours," "Making Good Resolutions," "Dangers of City Life," "Making a Better City," "Factors in Personal Progress." One firm, employing many thousands, caused the outlines of the different series of such addresses to be printed and circulated amongst its people. Two such outlines are given just as they appear in the pamphlet issued by this concern.⁴

THE RIGHTS OF THE COMMUNITY IN WHICH YOU LIVE

To expect you 1. To be civilized, clean and strong, physically, mentally, morally, and socially. 2. To be self-supporting. (1) By preparation; (2) by present support. (3) by making ready for emergencies. 3. To head a family. (1) No hasty or foolish assumption of family obligations. (2) The most serious business of one generation is the rearing of the next. 4. To be intelligent and considerate of the needs and rights of others. (1) Less of ignorance, prejudice, and selfishness; (2) More of sympathy

⁴ The Sears Roebuck Company, Chicago.

and helpfulness. 5. To keep posted on your part in the solution of civilization. (1) By reading and study. (2) By performance of civic duties.

GOOD COMPANY FOR OUR MINDS

1. Good neighbors are always of value. For their fellowship, through which we gain: (1) Instruction from their knowledge; (2) inspiration from their ideals. These advantages we gain through conversation with them. 2. An author converses with us through his book. (1) Disadvantages of this kind of conversation: *a.* It is one-sided; no question and answer. *b.* It lacks the element of personal magnetism. (2) Advantages of this kind of conversation: *a.* The written statement is deliberate and apt to represent the author's best thought. *b.* It is always at the command of the reader, irrespective of place or conditions. 3. A man's choice of reading is a choice of company for his mind. 4. Character is influenced as much by mental as by social fellowships. We tend to become like those with whom we associate, whether in person or through their writings. 5. Good company for the mind is within the reach of every one to-day. (1) Through inexpensive, but good books and magazines. (2) Through free libraries. "A man is known by the company he keeps." You will be judged by what other people see you reading.

CHAPTER XII

THE COLLEGE MAN IN THE CHURCH

IT often happens that the really critical years for the college man are not those when he is exposed to the much-advertised temptations of the campus and the classroom, but are those following graduation, when he will go back to the village or to the city and try to fit himself into the lives of those who have remained there during the years of his training. The complaint is very common that the college spoils men for practical living and for service in the churches. The particular point of criticism seems to be that they return from the schools either feeling that the ideas of the old home church are so hopelessly antiquated that they cannot possibly become identified with it, or having acquired during the years of freedom from church responsibility habits that now prevent their taking an active share in church activities.

The first difficulty must be met by the churches. The content of the instruction in the colleges and universities is not likely to change, at least in the direction of reversion. The problem before the church is to meet the spiritual needs of those who have not had the discipline of the college, and at

the same time to use the powers and meet the needs of those men who have had that training. It is worth while to look first at the possibilities of adapting the work, the inspirational and instructional activities of the church to the needs of the college graduates. If that can be done through organization and instruction in the church, the rest is relatively easy.

The college man is in especial need of religious *activity*. His life has been, in the greater number of instances, very largely one of contemplation, of investigation, and study. He needs to work out some of his theories. He needs contact with the real, working world. In the measure that college life has been monastic he needs to know the life of men as it is, not the seamy side alone, but the side of warm fellowships, the joys of common service, to discover that there may be as much warmth of feeling and fusing of wills and interests in cleaning up a city ward or even carrying on a Sunday-school as in a foot-ball series. The student, coming into manhood's place, needs some practice in altruism. It is true he is an altruist, both by nature at the student age and by grace of the ideals that the school should have held aloft. But this altruism is apt to be of the poetic order, embalmed in verse or floating airily in visions. Certain tendencies of school life militate tremendously against practical altruism. Men (and women too) are in almost all colleges and universi-

The College Man's
Needs

ties for long periods the recipients of the bounty of others, of private donors, or of the State. Their tuition and registration fees do not pay for the splendid halls, gymnasiums, and apparatus provided; still less do they suffice to maintain the teaching and executive staff. The student often unconsciously tends toward the parasitic type. So much is done for him for so long that he often acquires the habit of receiving without feeling any stimulus to give or to make adequate compensation. Somehow he must set up new reactions. Through beginning to pay society part of what he owes for the years of study and training, he must acquire the habit of regarding all life as the opportunity to pay to the present our indebtedness to the past. Therefore he especially needs opportunities for practical altruism.

The student needs, for his own sake, service in the church or with specific religious institutions.

The Test of Life Here he can put his theories into the test of the actual. The critical spirit naturally cultivated during the school years thus can test its judgments, can determine the worth of its own discrimination. He is a religious being, and life stands to him and says in relation to religion, as in relation to every function, learn to know this power through its use. We must avoid the rather common error of regarding the student as *sui generis*; he is only a human being, after all; but it is not too much of a generalization to say that the graduate man is commonly a good deal of an ideal-

ist. He has been contemplating ideals for so long a time, that, for example, he is almost sure to have social theories well in advance of common thinking. Clear cut as his ideals may be now, they will ere long dwindle down to little more than thin air unless they find expression in some concrete forms. For their preservation dreams need deeds. Then service tries out ideals, co-ordinates hopes with actualities, some ideals it tones down to fit the facts, others it quickens, stimulates, and crystallizes by blunt and cruel contact with facts as they ought not to be. When the church accuses college men of unwillingness to work, it is worth while to ask if the churches have a work fit for these men, whether the churches are prepared to use them.

When the young man, or woman, comes back from college to the church, say not to yourself, "He is probably spoiled for all religious usefulness by his academic career!" Did your career spoil you? If he is spoiled, may it not be in part the fault of the church which had him in hand during the years of preparation for that career? Rather say, "Here is a man trained; we need trained men; the wise course will be to discover the task for which his training fits him!" The college men are the leaders in civic life, in social life; but we lose them in the churches because we either expect them to sit still and express their souls in the same phrases as their fathers used or we ask them to take up childish tasks where their training cannot count.

While the matter of discovering suitable work for college men in the churches is difficult of solution, an equally serious problem is likely to be that of providing suitable instruction. Frequently the particular point of weakness in the church or, at least, that which becomes the immediate occasion for the separation of the graduate man from the church is the character of the instruction offered by the church, particularly in the Sunday-school. It is so entirely different from that to which he has been used; the teachers are often wholly blind to many things which have become axiomatic to the student and their whole range of ideas is often pitiably limited. Yet they have sympathies and ideals which he needs. No mistake could be much greater than to imagine that all his needs would be met if his old-time professors could come and lecture on these religious subjects. He needs more than an academic atmosphere or a professional degree of technical efficiency. He needs that which will relate religion vitally to his life as a human being.

The college graduate is a man in the world of affairs whose life is enriched by the world of thought and vision. The characteristics of Bible classes for such men will be determined by the needs and characteristics of the men; their needs are primarily those common to all adult men; even the college graduate is but flesh and blood. But the point of con-

The College Man,
Human

tact with him will not be quite the same as in the case of the man who has not seen the student world. The Bible class must relate itself to the life of this man as he is. The teacher must see with the college graduate's eyes; if he would lead these men, he must himself go in their way. The non-college teacher works under a tremendous handicap, and we have no right to assume needless handicaps. There are so many reaches of their lives which he cannot enter that, other things being equal, the college-bred teacher has great advantages.

The point of view in teaching, the content of the teaching, the type of class organization must each relate itself to the habitual point of view, the intellectual content of the mind, and the social tendencies of the college graduate. This classroom for the study of the Bible must win his respect for the same reasons that he learned to respect the work in the college classroom, for its sincerity, its scientific earnestness, and accuracy. There must be the same sense of an always open door between the laboratory and the oratory. He is accustomed to think in terms of the orderliness of the universe, of the absolute reign of law; the laws that hold good in all the world now must be shown as holding good in higher realms of life; the soul must be served by the sciences.

But, since we are concerned with adult men, it is necessary to turn aside from the familiar theme of the adaptation of Bible teaching to the mind of the

modern student, to think of the characteristics of Bible classes for the college man who is now out in the world of affairs, who has taken up a man's business, and who begins to understand life's significances and to be oppressed with its burdens.

What are the characteristics of the college man in the world of affairs? At least some of these would be: *Social consciousness; idealism; sense of reality* expressing itself in desire for definite service.

This is the day of the ethical emphasis, an emphasis due in no small measure to the fact that our society now has so large a leaven of the trained minds of men who have felt the essentially ennobling, moralizing effects of university life. These men have learned to see things steadily and to see them whole. At any rate, you will find the present-day moral awakening in business and in politics to be very largely a movement of college men. The present-day ethical emphasis is social, rather than individual. The college man feels this. Often to him this seems to be something wholly distinct from the emphasis of organized religion.

Here is the opportunity of the Bible class; through its teaching it must co-ordinate a man, as a spiritual being, to his social environment; it must relate him religiously to his real world. It must do more than dream of a far-off city of God; it must help him to make his city that city now, to bring the kingdom

Spiritual
Social Living

to come. We must find in the Bible life for our days; not dead saints, but living social dynamics. Teachers must catch such an understanding and vision of the social passion in the Old Testament as Walter Rauschenbusch has suggested in his review of the prophets in "Christianity and the Social Crisis." We need to see Jesus in this new light.

The next characteristic is that of idealism. Education saves one from the imprisoning clay; it aids one to live for the life of thought and feeling. The educated man Idealism ought to be the man always hungry in spirit. Interesting as questions of history or of scientific inquiry may be to him, it is safe to say that only to the sophomoric mind do these hold first place. The man who has the business of life on his hands is asking the Bible class to do something far greater than solving riddles in geology or astronomy; he is asking that in the place where men meet in the name of the Highest life shall feel the touch of the things sublime, shall learn to love that which is high, and to feel the pulse of a larger life and to see the vision of the King in his beauty in the land that is very far off.

The next characteristic of this college man in the world of affairs is his sense of realities, his desire for service. He is not educated, he is not being educated normally unless Realities in Work his life moves on from analysis, from philosophy, from synthesis into practical service. If he is

worthy of the learning that has touched his life, he is not content to recognize the causes of social ills; he is concerned with the cure and with his part in the application. The ethical and social content of the teaching of the class will suggest definite things for him to do. The class will come to feel its own social solidarity; it will become an organization for service. The ideals and inspiration gained will find application and outlet in work for his world; the Mount of Transfiguration will come, as Raphael has shown, very close to the valley where the needy and suffering are. No Bible class will long satisfy men unless it stimulates to service and discovers avenues for the expression of its impressions. One of the most difficult problems we have before us to-day is the discovery and organization of opportunities and means of expressional activities for the religious lives of men. A Bible class must be a laboratory as well as a study group; problems must be handled clinically, with endeavors to their solution. The teacher is the man who can see, not alone the long vista of the past lined with prophets and sages, but who also sees adown the future and in the ways of the present the paths of God, and who leads men to apply the light and life, the glory and aspiration, the vision and revelation of yesterday to the darkness, pain, and sorrow of to-day for the sake of the beauty, order, and righteousness of to-morrow.

The Bible class, then, for the trained man of the

disciplined mind in the world of affairs, will bring the light of all the ages and of the infinite and eternal to relate a man to his world as it is to-day, to lighten his own way and nerve his strength for the service of his day, for the ordering and salvation of his times. It will bring about in him the spirit that shall ever say, as a man among men, "I am come that they might have life, and that they might have it more abundantly."

The next need in the church for the rapidly growing class of college graduates is that the service which the church asks of them shall be such as will readily enlist their ^{Using} Trained Workers co-operation. They are supposed to be the trained men, the disciplined leaders in the community. The church has need of such workers; they are in need of precisely the kind of work she can give them to do.

One of the needs of the average college is what might be called, "a cure for culture." There is a dangerous tendency toward regarding the aim of a college course as the impartation of the power to utter a peculiar shibboleth, to regard life with superficial contempt, and to feel too keenly the superiority conferred by the advantages of learning. This leads many to despise the old church, with its apparently petty activities, to yearn for great world service, to long to go on dreaming of romantic achievements or to stand aloof with the mental nose uptilted while the unfortunate be-

nighted ones take up and carry on the burdens of the church. The college man needs to know that all this training is for practical ends, that all his visions are that he may descend from the mount and minister to men. The most lasting impression of any college course ought to be that a man is there for the purpose of making the most of his life in order that he might have the more life with which to minister to men. Culture for any other end than service is supremely selfish, leads but to moral and spiritual suicide.

The church must find work for the trained men and women. It must not complain if they drift away when all it asks of them is that they shall come back into the fold, after their years of training, be treated as little lambs, and be content to sit in their appointed places. The advantages of the years of training soon pass away unless there is at once afforded the opportunity for the use of the skill developed. The church makes a splendid workshop after the apprenticeship of the college.

But precisely what work can these trained men do? They ought to be the leaders in doing the very kinds of things already outlined in earlier chapters as suitable and necessary activities for men in the churches. The social and community work of the church needs men who know social principles, men who have been trained in observation. The groups of boys need trained physical directors, they need men who can give them the inspiration of the trained

life. There is plenty to be done in developing the social and athletic life of the church for the man who desires to keep up his college habits in these directions. Then there are study groups, not only in the Bible and in distinctively religious subjects, but in many other branches. Why should not the church minister to all the needs of its people? Why should not these young men and women who come back fresh from the acquaintance and discipline of the sciences offer their services, or be drafted into service, to instruct groups of lads or others who have not had the opportunities for such training? One of the most helpful agencies of a church, which is, on the whole, of the old type, in London, England, has been for many years its classes in "Sciences and Arts," where a number of young men have received their first impetus toward higher education. Besides the benefits conferred on the students, the teachers not only thoroughly enjoyed their work, they were being constantly developed and benefited by it. Certainly there are many who might serve the church and the kingdom in this way who, without some such form of service, will lose all interest in it.

CHAPTER XIII

TRAINING MEN IN THE COLLEGES

THE college and the university of the future will have a much larger contribution to make to the church than ever before. Hitherto they have been content to have a share in the earlier preparation of the ministry; there are indications that soon they will be actively engaged in training the laity. If one has a right to expect that the college will train for full living, he has a right to expect that it will train for that part of his living which relates to his spiritual service in the community. He has a right to expect that it will equip him for larger living as a citizen, as a homemaker, as a brother to his fellows. Certainly a large part even of the duties involved in these relations will be discharged through the church.

At any rate, one of the normal relations of a man's life is to a spiritual organization, to a church. When he goes into the church, he goes in to do something. Surely it is not too much to expect that his college course shall have trained him to do that something with greater efficiency. If a man may take work in the laboratories, part of his direct training for lifework as a chemist or as an engineer,

and have that count toward his baccalaureate, why should he not be able to take work which would be direct training for the service he may render society through his church and have such work count in the same way as any other technical work?

It would make a great difference to the men coming from the colleges if, on returning to their churches, or going into new communities, they felt that the church offered a field for the use of their trained powers, that if they were asked to do any work in the church it would be a piece of work for which they were prepared. Surely such courses offered in the colleges would serve to convince the churches that higher education was their best ally and would win to the schools the hearty support of the churches.

The benefits conferred by such courses on the men taking them would be immeasurable. Practical Christian work in college and the study of its methods and agencies would give religion a reality parallel with that of other subjects in the curriculum, would keep alive the interest in religious matters by means perfectly normal to the student life, and would make his own religious life an integral part of his college career.

If training of the layman for efficient service in the church and for the kingdom is to be made part of the business of the college and the university, the courses ought to be worked out with the utmost

College Training for
Church Work

care by representative groups of college and church men.

Here is an opportunity to set up fairly uniform standards, to show the practicability of college work, and to manifest the essential unity and usefulness of our institutions of higher education. It will not do to import the courses of the theological seminary to the college; it will not do to try any makeshift of modifying those courses to the purpose proposed. The need is not that the colleges shall train ministers, the need is not that the laymen shall be semi-trained clerics, the need is not that these men in the colleges shall become acquainted with the technical sides of the work of the ministerial profession; it is that they shall be trained to efficiency in the work they may do, as laymen, in the churches.

A number of colleges are seriously endeavoring to train men and women for religious service through special courses designed to prepare for educational work in the churches. At its convention, in Washington, D. C., in 1908, the Religious Education Association passed this resolution:

In view of the pressing need of leaders who can properly instruct Sunday-school teachers and others in the principles and methods of religious education, we urge the universities to provide in their departments of education for specific training with reference to such leadership.

Later a memorial on this subject was addressed to the presidents and the deans of departments of edu-

cation in all the universities, in the course of which attention was called to the service of these institutions, as follows :

There is a great and rapidly growing demand, not only for skilful teachers in Sunday-schools, but also for teachers of teachers. Even if no changes were occurring, or about to occur in the curriculum, the demand would be large. But the rapid spread of the principle of the graded curriculum creates a peculiar emergency. Apparently the people will be ready to adopt improved curricula before there is a supply of competent leaders. Immeasurable good would come to the country if we could quickly provide the needed leaders for the local churches.

This is a work that requires specific training from the point of view of the university and college departments of education. There is needed not only a broad philosophy of education, but also specific knowledge as to the formation of a curriculum, the method of the recitation, and likewise special method. As public-school teachers study the best methods of teaching arithmetic, so the Sunday-school teacher needs to be taught special method in the presentation of Bible stories, biography, history, etc.

Is not the service suggested in the resolution of the Convention one that the people may reasonably expect from the universities? In the present movement for a close relation between university studies and real life, the religious training of the young, because of its significance for our civilization, surely deserves the attention of university educators. We recognize the fact that in this particular the responsibility of universities that are upon a religious foundation is more obvious than that of universities that are upon a civil foundation. We would not have any strain put upon the limitations of State and city universities as regards either the letter or the spirit of such limitations. We believe, however, that institutions of this latter type

can furnish much of the desired instruction without doing violence to their nonsectarian character. For example, a purely objective study of methods and curricula is not only non-sectarian, it does not even involve religious instruction at all. Further, we believe that such recognition of the importance of religion as would be implied in the suggested courses is in harmony with existing usage in our State universities as well as our legislative and judicial bodies.

This communication met with so cordial a response as to lead to the hope that, as Prof. George A. Coe said, in "The Annual Survey of Progress in Religious and Moral Education," in 1909, "this ideal will some day be realized. Already several universities and colleges give some specific attention to religious education. At least one small college, Ripon, is dealing with the problem with seriousness."

Besides training for work in the churches, the man has a right to expect training for the work of the church in the community. In **College Training for Community Service** this his expectations are more likely to be met. Harvard University recognizes this principle by grouping under the head of "Opportunities Provided for Religious Worship, Instruction, and Fellowship"¹ not only the opportunities of the Phillips Brooks House, the religious and philanthropic societies, and the courses in the Bible and in theology, but also courses in social

¹ See a valuable pamphlet of this title published by the university.

ethics, sociology, economics, and methods of social reform.”²

On the value side of free activities in social service by college students, mention should be made of the fact that “The contact of the colleges with the social need is increasing through both instruction in sociology and voluntary service of many kinds. During last summer about two hundred college students conducted forty-nine vacation Bible-schools, with fourteen thousand children in attendance. In several instances the expenses of such student helpers were met by social service scholarships provided by fellow-students.”³

To many persons, however, a much more serious problem is that of conserving the spiritual life of a man during the years that he is a student. At first thought this might seem only slightly related to the question of the religious training of adult men because the number of men over twenty-five years of age to be found in institutions of learning as students, is relatively small. Yet the problems of their religious training while in the graduate department of the university are so interesting and so closely connected with the grave problem of the religious educational influence of institutions of higher education as to give warrant for at least the mention of some consider-

² See “Preparation of the College Student for Social Service,” by Prof. John W. Gillette, in “Religious Education,” April, 1909.

³ Quoted from Coe, “Annual Survey of Progress,” Sup.

ations in relation to the religious training of adults in such institutions.

It is worth while noting how largely the proportion of adult men who are enrolled as students has increased in the past few decades. At first the American colleges were obliged to make rules setting the age of fourteen as the lowest for matriculation. Nevertheless it is said that the valedictorian of the class of 1763 in the University of Pennsylvania was graduated at the ripe age of twelve. Today the average age of admission is probably nearly twenty-one, and there will be found a goodly number twenty-two and twenty-three years of age entering. So that there are not a few undergraduate students who must be counted as adults, while the graduate students will be found to be nearly all over twenty-five. This advance in the ages is due, it need hardly be said, not to any increased ⁴ tardiness in the development of the modern student, but to the more rigorous requirements of admission, so that the secondary school course now very largely takes the place of that once offered in the college.

Those problems which are peculiar to the college and university in the religious training of adults are most keenly realized in the State
State Universities universities where formal instruction in religion is prohibited, where almost all the means of religious training possible in other agencies is debarred. It is, therefore, worth while

⁴ Birdseye, "Individual Training," p. 31.

to consider the religious training of adult men in State universities for the new light it may throw on the whole problem.

But there is neither necessity, nor would there be profit in a discussion of the general principles of religious education through the life of the State university and of the need of inspiring all its force with religion, nor in any series of generalities on this subject.

Doubtless we all must agree with Dr. Andrew S. Draper, who, as president of the University of Illinois, said: "There is ordinarily a very high average, both in quantity and quality, of spiritual life in the university. If religion is a matter of living or of thinking, rather than of preaching and parading, there is more of it under the roofs of a university than in any miscellaneous assembly gathered from the respectable people of the earth." We turn, therefore, to ask: *Precisely what is it we wish to see accomplished?*

First, that the investment made by the student, the investment made by the instructor, and the investment made by the State in the State university shall return the fullest possible profit in the development in the student of high moral character, spiritual self-realization, and social adjustment and service.

Secondly, that the atmosphere, habits, and life of the State university at least shall not produce in the student life-habits of indifference or hostility to that

idealism, and to those ideals which are the spiritual heritage, the spiritual hope of the people.

Thirdly, that, intellectually, for the student, religion as a science shall keep pace with and maintain equal dignity to and command equal respect with every other department of knowledge, and shall be correlated with all his thinking.

This does not, it is evident, mean that we expect the State university will lead men into an allegiance to churches or sects, that it will train specialists in religious literature or religious history, that it will quicken missionary zeal or religious fervor, or that it will develop ecclesiastical leaders. These are to be included in the duties of denominational schools. It does mean that we look for high character, reverent, useful living, and balanced thinking, and all these for men as essentially religious beings and as parts of the fruitage of university life.

Now, have we a right to expect any of these things of the State university, either as an essential part of its definite purpose, or as a concomitant?

Training Leaders

Doubtless we can accept the statement that the proper function of the State university is to develop leaders. But a prime essential to competent, trustworthy leadership, is the development of the whole life of the one who will lead. If leaders of men are to be developed, we must have in mind something larger than the making of mechanics, laboratory experts, lawyers, or even preachers. There is a

tendency to lose the man of broad culture and educated manhood in the effort to secure specialized departmental leaders trained only to some minute detail in life's great workshop. This is to be regretted surely as much as the loss of the working man in the workman or "hand" at some machine, engaged in the atrophying detail of some item of toil. He cannot lead who has become lopsided intellectually or morally, who may be an intellectual giant, and yet a spiritual pigmy. The full man is essential to life leadership. Religion is essential to the full life. They who would be leaders of men must themselves be led by high spiritual visions. After all, the commonwealth needs men more than any other thing. Of what worth is all our technical training if those who are going forth to lead themselves do not know how to live? It is not a question of what the churches may demand of the university; the State demands that it shall produce men, men in whom the whole life is symmetrically developed.

Have we not a right to expect that at the State university religion as a subject of knowledge shall keep pace with every other department of knowledge? If we regard ^{Service of Religion} religion as life, and life as religion, there can be no hesitancy as to the answer. Leaders of men must know the way they are going. Religious thinking is not to-day a question of the subtleties of creeds, it has to do with the one problem of char-

acter and conduct. It is not a question here alone of the responsibilities of the State for the individual, it is a question of responsibility for all the people who are to be led by these leaders, taught by these learners. The State must not send forth blind leaders of the blind, nor perverted leaders of the perplexed. The life of to-morrow is determined by the learning of to-day. The leaven that works in the lump goes out from the institutions of learning, and it works as it mingles with men, as it touches their intellectual and moral problems, as it affects the essential religious thought and habits of men. Intellectual and technical leadership puts upon the trained men of the universities a gown of authority to which the people pay the respect that once they accorded to the Geneva gown in the pulpit. The people, however, never mistake the cloak of superficial culture for the prophet's garment of competent leadership.

Perhaps we all are agreed upon these things and need most to consider the practical difficulties in the way and the possible practicable plans of their realization. These difficulties are best known to those who are officially identified with the universities. But to every one the most serious difficulty seems to lie still in public opinion on this subject. As soon as you speak of religious education, you meet at once the popular misconception of religion as either simply sectarian creed or ecclesiasticism. Religious

education still means to the greater number the teaching of certain facts or series of statements, the transference of an encyclopedia of knowledge. To some it means the production of some special experience in the life of the one who is to be educated. The truth is that many institutions are without religious exercise of any kind, because it seems to be quite impossible for the university to do what popular religious clamor would expect it to do if once it should begin the task of making formal provision for the student's religious life. If systematic religious instruction became a part of the curriculum, those ecclesiastical leaders who make the most noise in public would not be content until each denomination had its professor of its own ism, nor content then until that professor had demolished all the others. Yet, in our extreme carefulness to avoid sectarianism, and to remain free from the least suspicion of infringing the student's religious liberty, are we not in danger of embracing an equally regrettable extremity? Dr. H. M. Buckham, president of the State University of Vermont, said in his annual address before the Association of American Agricultural Colleges:

I fear it might truthfully be said that, while we carefully clear ourselves from the charge of teaching dogmatics and denominationalism, we are laying ourselves open to the charge of teaching that manhood and womanhood may be complete without the religious element of character. But surely that is a conclusion from which we all shrink.

What, eventually, will be the civilization which does not generate in its thinking and leading men that reverence for the divine side of human nature which is the guardian and inspiration of all the rest?

The difficulties are increased by the fact that that which we desire to see accomplished lies so largely in the realms of ideals, and must seem vague and indefinite. Religion cannot be formally imparted; it cannot be taught by processes of instruction alone. It is not a subject that can be set up into a department; it is a spirit and a life which must penetrate and saturate all instruction and all activities. This saturation of the life of the university with high spiritual ideals becomes difficult partly on account of the well-known tendency to the atrophy of the spiritual in the atmosphere of the purely intellectual. With these, and other problems, there arises a tendency on the part of those responsible for university life to say, "this whole matter of religious life of the student lies outside of our responsibility; it is a question for the various denominations; they are the official representatives of the churches, and the churches are responsible for the religious environment of their people." It will be an exceedingly unfortunate relegation of opportunity if this attitude shall become common and those who are building the State universities into symmetrical units shall confess that they are unable to lay the capstones of their edifices, if they shall invite into the university to finish their own work the elements that in

the life outside work so largely, when in competition, for division and discord.

All the difficulties, and they are many, only serve to spur earnest men on with greater eagerness to ask what can be done. There are several systems, or schemes, under Teaching Religion which it has been thought religion might be related to the student life of the university:

First, religion as a subject of thought, occasionally introduced, as in chapel or assembly, in special lectures or in courses on religious literature, history, etc. Of course it is evident that, ideally, it would be possible to do this without giving offense to any, without stepping over legal and moral restrictions. In the State university, if anywhere, we ought to be able to find a level in religion above the planes of sectarianism. But practically, as we are aware, the instances in which this works well are few, indeed, and often on account of overzealous sectarians the plan is rendered neither safe nor wise.

Secondly, religion as a science, made a department of university work, as is now done in several institutions. It is, however, evident that there might easily be chairs of Semitics, biblical archeology, and history, etc., which might exert no more or even less influence on the religious life and character of university students than the chairs of mathematics or of chemistry. Likewise, one cannot but question whether, if we hope to save the religious situation

by such departments, there is not here a sceme for teaching religion under false pretenses. Yet we cannot admit that the question of the possibility of a department of religion is already settled in the negative in the State universities. The question that, however, is of greater importance, is this: whether the formal systematized teaching of religion as a subject has the effect which is here sought on the lives and characters of men. The day may come when we shall have secured the recognition of religion as a science accompanied in its study by entire freedom from the dangers of sectarianism.

A third plan is that religion, as a science, shall be made an adjunct to university life, by means of theological halls or seminaries, supported and conducted by the denominations and clustering about the university campus. Underlying this is commonly the assumption which, on the basis of experience, seems to many to be a fallacy that religious education can be accomplished wholly or even largely, by formal theological instruction. If it is as difficult to maintain the religious vitality of the theological student, as we know it is, the mere proximity of the theological seminary is not likely to be diffusing any superfluous spiritual force. There are some questions about which we ought to be fairly sure before we throw ourselves unreservedly into the often agitated scheme of theological halls, denominationally controlled, as the panacea for the present religious insufficiencies of university life. They apply

also to the guild houses in so far as these, by their courses of study, approximate to the theological halls. They are: Whether denominational support and distinctiveness will not tend to accentuate denominationalism, sectarianism? Whether there is not a danger of some interference with academic freedom as denominational authorities become thus officially sponsors for these extra-mural halls, whether there might not be danger of sectarian hands being thrust into university administration? Is there not danger too, that the guild halls may become theological seminaries before they are fitted to do such work in a worthy manner, and so we would have amateur instruction in that in which men ought to have the best?

The guild halls are worthy of a more extended study than is possible in this brief review of the conditions of the development of religious life for graduate stu-

Guild Halls

dents. These halls are really religious settlements in the university community. Commonly a house or hall is rented or erected in which there are accommodations for a limited number of men to reside and having a dining hall, with ample rooms for social gatherings, religious meetings, game rooms, and often a small religious library. A student secretary or director is placed in charge, a man of the student type and the school spirit, a wholesome man to whom the men in residence will naturally gravitate, in whom they will recognize a friend and find

a counselor and guide. The director simply lives among the students, winning their confidence and standing ready to help them at all times. His relations are first with the men in the university; his responsibility is first to them and only secondly to any local church or even to any denomination.

Usually courses are offered in the guild houses. These are intended to meet the peculiar needs of student life and thought and frequently deal with the intellectual and moral problems of the man's situation as a student; they discuss the relations of the religious thought of our times to the scientific thought; they seek to relate the life of the classroom and laboratory to the religious life.

The success of the guild-house plan depends entirely on the man placed in charge, and the measure of freedom given him by the church or denomination behind, permitting him to seek simply and with absolute sincerity of purpose to minister to the spiritual, practical needs of the man. If he is forced to be simply a recruiting officer for the local church which he represents, his usefulness is practically at an end.

This should be emphatically said: That in practice, as at the Universities of Michigan and Wisconsin, the guild houses are securing splendid results, and that in the present emergency the plan is the best yet tried and, until better practicable plans are in operation, the guild house deserves hearty support.

Without losing sight of the value of institutions for formal instruction in religion, must we not come back after all to that method or plan which, while unavoidably lacking in definiteness, is still most in harmony with both religion and education, and promises best to achieve the precise things we desire to see accomplished? I refer to the ideal of religion as an atmosphere and a dynamic of the higher life, felt all through the life of the university. Practical means of realizing this ideal are at once suggested by experience. Guild halls and dormitories, small, homogeneous in resident character, would help to maintain the religious environment of home life. Classrooms have their potency, but not so high nor exercised so long as that of the student's domestic and social life. In the life outside the university buildings lie the largest dangers and the greatest opportunities. Resident halls or houses with truly human, brotherly, manly masters or heads, inspired by religious motives and strong to influence men in their higher lives would do more for men than all imaginable lecture courses. Fraternity houses, the college homes of an ever-growing number of men, may be directed by strong, clean alumni, governed by fraternity brothers with high, broad spiritual ideals, and become as beneficent spiritually as they are at present potent socially. As Clarence Birdseye points out in his book, "Individual Training in Our Colleges," and more specifically in his address before the convention of

University Life

the Religious Education Association at Washington, the rapid development of fraternity life, the immense resources and equipment, the nearness of the fraternity to student life, and the fact that, in a large measure, they seem to be so closely and almost officially identified with university life, makes it worth while to ask whether they cannot be guided for the highest good.

One other consideration emerges: though the university may be unable to institute formal religious instruction, it nevertheless has a clear imperative to provide a high moral local atmosphere and environment; it lies usually within its power to determine the life of the village or city in which it is situated and to set about the university every physical and moral stimulus of the higher life and to remove every deterrent.

That which really counts in the characters of the men at the university is the life of the institution as a whole. The university constitutes a community; it has a life of its own; it will express the religious life of its members according to that community life. The churches of the village or city in which the university stands must not be surprised if students are slow or seem unwilling to project themselves into the life of these churches; they belong to another order of life, another community just then. They are most likely to come into the life of the churches as there are opportunities afforded for

them to engage in service which would be natural for them, spontaneously in harmony with their student life. But the deepest need is the development of a strong, personal, religious spirit in the university community itself, so that this which is so clear and almost personal a thing, this life of associations and ideals may be spiritually potential, may be felt as a part of a man's higher life. We need to personalize the life of university and college, and to do this, most of all, by keeping steadily before all the high spiritual purposes of a true education, not learning for learning's sake, but for the sake of life, and life itself for the sake of its service.

CHAPTER XIV

SOCIAL SETTLEMENTS

ONE would be blind to the most hopeful facts of our modern life who should omit the social settlement movement from a survey of the agencies effective in the religious training of adult men. But there is a serious difficulty in so much as introducing these agencies, because any adequate treatment would demand a special inquiry of too great magnitude for a chapter in a book, while any consideration within the compass of this present inquiry is compelled to follow lines which are supposed to be already fairly generally emphasized. There is this important consideration, however: we are studying the religious training of men, and this is something which many settlement workers hasten to assert is foreign to their program, while nearly all are agreed in regarding it as purely incidental and to be avoided as a direct and avowed object of endeavor. Yet, the settlements are to be counted as one of the most valuable religious agencies of our time.

Dr. Charles R. Henderson adopts the definition of a settlement given by Miss Ada S. Woolfolk: "Homes in the poorer quarters of a city where educated men and women may live in daily personal

contact with the working people. Here they may identify themselves as citizens with all the public interests of their neighbors . . . and share with them, in the spirit of friendship, the fruit and inspiration of their wider opportunities.”¹

But Graham Taylor, of the “Chicago Commons,” gives a simpler but more exactly limited statement: “Group of Christian people who choose to live where they seem most needed, for the purpose of being all they can to the people with whom they identify themselves, and for all those interests they will do what they can.”²

William I. Cole, of the South End House, Boston, argues in the pamphlet last quoted that there may be settlements without “residence.” At all events a social settlement is usually the co-operative living of a group of persons in a neighborly attitude and purpose. It means voluntary neighborliness to the needy in order to be able to render service to the measure of your ability and according to the extent of their need. Yet the formal act of charity, and the attitude either of “serving” or of the “Lady Bountiful,” is far from the settlement spirit. Men and women simply live with folk and work out life with them.

There are at least one hundred important and fairly well-established settlements in the United

¹ Quoted in “Social Settlements,” by C. R. Henderson.

² Quoted in “Motives and Results of the Social Settlement Movement,” pamphlet, Harvard University, 1908.

States; they are found in twenty-eight States and in Washington, D. C. New York has nineteen; Chicago the same number; Boston, eighteen; Philadelphia, seven. In Europe there are about twenty-seven well-known settlements; London has thirteen.

Social settlements began in co-operation with religious agencies; Arnold Toynbee and Edward Denison in St. Judes, Whitechapel and St. Philips, Stepney. The writer remembers often hearing the work of Toynbee Hall referred to by its neighbors as though it were that of St. Judes. To-day settlements are seldom found in organic relations with churches, while many workers disavow any church affiliations. It is not uncommonly felt that the settlement must be unfettered by any ecclesiastical body just as its residents seek to leave the religious practices and opinions of their neighbors without endeavoring to influence them directly in any degree. There are a few settlements distinctly related to organized religious institutions to-day, but, speaking generally, they are not doing work on so broad a scale as those which are quite free. In a few settlements formal religious activities, such as Bible classes, prayer meetings, and preaching, have a place; but they seldom are prominent. In what way, then, do social settlements contribute to the religious training of men?

The answer lies in the interpretation of religion, for which we are largely indebted to the social

agencies of our day, religion as the life of higher values. Social settlements stimulate the desire to discover the true values of life; they waken men to the vision of higher values; they direct in activities that lead to the realization and possession of values seen and to visions of yet higher possibilities. The truth is that many settlement workers are religious without knowing it; they are giving their whole lives in the high spiritual endeavor to lead men into the way of the free and full life. Social settlements are agencies of religious education because they make possible the development of the lives of *residents* through sympathy and service, and the lives of those with whom they live through instruction, direction, and co-operation.

It is sufficient simply to suggest that social settlements, if they had failed altogether of their direct purposes, would have been worth while for the enlarging of humanitarian feeling, of social understanding, the breaking down of caste barriers, and the stimulation to active self-giving in service which they have afforded to the thousands who have lived and worked in them. The men who led in them, such men as Toynbee, Alden, Denison, and Taylor have become what they have been and are by the educative agency of the service on which they entered in the settlements. Would that it belonged to us here to speak of the women, Addams, McDowell, and many others.

Broadening
Sympathies

In two directions settlements contribute to the religious training of the adult men in their fields: by instruction, and by direction of or stimulation to activities. I. *By instruction.* Here are some of the instructional opportunities for adult men; lectures on subjects political, economic, social, and ethical, including frequently Sunday afternoon lectures on religions and religious topics; university extension and other courses of study, in art, social history, literature, ethics, religious sacred literature; correspondence courses in like subjects; groups and classes in the same subjects; discussion groups, including open forums, conferences, and debates; readings designed for those too weary to apply themselves to study; "Household" daily or occasional worship, to which the neighbors are invited; reading under direction and by circulation of carefully chosen books.

Settlement
Instruction

Simply packing information into men will not make their lives larger, richer, or more efficient. But instruction given because men are hungry for it, under the auspices of institutions established solely to co-operate with men—to do things with them, not for them—will be far in advance of any mechanical process of warehousing facts and information. The classes, studies, and instructional activities in the settlements are calling out the powers of men, they are opening avenues and vistas into the broader world; they are leading men to look over

walls of prejudice, to climb the surrounding hills of provincialism; they stimulate to a passion for a better home, a better city, a fairer world; they awaken noble aspirations and reveal ascending ideals. Whatever does this makes life larger, richer, and more efficient; and whatever does that is doing the work of religious education in some degree.

The largest values of social settlement, so far as the adult man is concerned, are seen in the activities into which they are led, the greater value being due to the familiar principle of the importance of expressional activities in education. Some of these activities are: Labor bureaus, visitation of sick, social occasions, assisting in lectures and classes, teaching the things that each man may know, political service, reforms, co-operation with relief and charity organizations, special organizations to aid the distressed; collecting data on social and economic conditions; securing improvements as in streets, cars, shops, homes, and also securing such important city social and helpful factors as the small parks and playgrounds.

Service

An important chapter in the story of the contribution of the social settlements to the character training of men lies at present buried in the reports of the Park Commissioners of Chicago. The many small neighborhood parks, squares, and especially the highly valuable playgrounds, have been added to the splendid park system of the city almost wholly under the impetus

Parks as Schools

of appeals and pressure by the men and women who have come under the influence of the settlement. Besides affording open breathing spots and concrete examples of esthetic and social endeavor the playgrounds, under the supervision of the director, Mr. E. B. De Groot, are really schools for the children and youth. Their indoor and outdoor gymnasia, reading-rooms, libraries, and social features, are all under expert supervision. The total registration for the indoor gymnasiums during 1907 was fifteen thousand seven hundred and seventy-four, and during the next three months, eleven thousand eight hundred and nineteen; nearly three thousand of these were males over sixteen years of age. In all the gymnasiums contests are conducted, and all players and patrons of the opportunities are under definite rules of eligibility and conduct; the play is steadily guided by competent instructors. When one thinks of the value of such opportunities of play, under such direction, and realizes that this has been made possible in no small measure by the united efforts of the people of the settlement neighborhoods, a strong note of optimism is justified in regard to the future of our cities.

Now, when you know the types of citizens with which the settlement works, and think of the many thousands of Jews, Slavs, Italians, and others thrown into the great melting pot of our cities, see them bringing their race prejudices, their undisciplined

Immigration

passions, their social inefficiency, and their untutored minds into the life of the settlement, there gradually awakening to social consciousness, to a sense of human solidarity, to esteem for other peoples, to a grasp upon themselves and on life, to civic ideals, and to actual service—sacrificing without sentiment or shouting—you cannot fail to recognize that here men, in the raw and the rough, are being trained religiously, and whenever we are appalled at the problem of immigration, which is simply the problem of large accessions of untrained men, we can remember and seek to encourage the social settlement which, whatever its limitations, is actually leading many of these men into larger living.

It must not be imagined from what has been said that there is, or should be, antagonism between the churches and the settlements. Just as the latter have really grown out of the former, so there are instances, as "The Church of the Son of Man" in New York, where the social institution has given birth to the religious organization. What is needed is that each should recognize fully and freely the religious values in the work of the other.

CHAPTER XV

LODGES AND FRATERNITIES

THERE are in the United States and Canada thirty-five secret fraternal organizations, each having a membership of over twenty-five thousand adult men, and admitting only adult men to membership. The number of members in these thirty-five secret societies is over nine millions, while in the smaller organizations there are nearly half a million more men. Taking all such societies together, and including those which admit women to membership, the total enrolment in North America in 1907 was ten million one hundred and four thousand five hundred and sixty-one. Of this membership, less than seven hundred and twenty-five thousand were women, so that over ninety-two per cent. of the members of such fraternal organizations as Free Masons, Odd Fellows, Knights of Pythias, Woodmen, etc., are men; and since none of these agencies admit members under age, while by far the greater number are initiated after they have passed their twenty-fifth year, we have here a group of organizations quite similar in character one to another enrolling over nine million adults in North America.

The influence and possibilities of the lodges for the moral training of men is suggested by the fact that such organizations usually hold at least one meeting a week, lasting **Large Attendance** from two to three hours. The man who belongs to both lodge and church, though he may attend the former only once a week, will spend more time there than in his church. Careful observation and inquiry also indicate that forty per cent. of the members of the secret organizations attend the lodge meetings with fair regularity, while there are many occasions on which practically every member of the lodge will be present. Taking the average attendance, however, and exhibiting this only for the sake of gaining some conception of the place of the lodge in the life of adult men, allowing for all kinds of lodge gatherings, it is not too much to say that every week four million men spend two hours and upward in the lodge rooms in North America. That time is the equivalent of one million working days. Again, a comparison may be made with the number of men attending church services, and the time spent therein.

The estimates here given are based, first, on inquiries extending over a number of years and, secondly, on the personal observation of over five hundred churches in the **Lodge and Church Attendance** city of Chicago. There are in the United States, according to figures compiled by Dr. H. K. Carroll in 1906, thirty-two million two

hundred and eighty-three thousand six hundred and fifty-eight communicants in the Christian churches of all creeds. If we proceed to ask how many adult men there are in these thirty-two million members, we are met by the difficulty that no church has yet dared to publish exact facts as to the proportion of males in its membership. Let any pastor go through his membership roll, and see if he has twenty-five per cent. of *adult males* therein. Ten per cent. will be found to be a large proportion for the average church. There are many churches with fewer adult men than this. There are few churches with over twenty per cent. in their membership, and only in congregations noted for their masculinity will a larger proportion of men be discovered than this. Counts made of many congregations, and close observation, lead to the conclusion that an estimate of twenty per cent. of adult males in the total church-membership in the United States would be a very liberal estimate. If this is correct, then there are in the churches of the United States about six and one-half millions of men, while there are in the lodges of the United States and Canada over nine million men. If we now come to the study of church attendance and lodge attendance in any single city, or division of a city, we shall find facts more reliable and at least equally interesting. Here are some facts from a small city: taking the membership of all the churches (six in number) as the unit for comparison, and calling this one hundred,

the adult male membership was fifteen per cent. of the whole; the average attendance of adult males in the church services was nine per cent. The male members in the lodges (six in number) of the city was one hundred and forty-eight per cent.; the average attendance upon lodge meetings would be forty-one per cent. Perhaps this instance is hardly typical; yet these proportions will be equaled or surpassed in many other communities while, if we take into consideration the fact that the meetings of the lodges are much longer than those of the churches, it will be seen that the lodge, in at least many places, plays a very much larger part in the life of the adult man than does the church.

The importance of the lodge in the religious and moral training of the adult man is due next to the fact that nearly all the lodges are historically supposed to be founded upon high moral, or ethical, or even religious ideals, or upon historical episodes of moral and religious significance, as for instance, the Free Masons, on the building of King Solomon's temple, and on other incidents in Old Testament history; the Knights of Pythias, on the story of Damon and Pythias; the Knights Templar, on the Crusades, etc. In the formal liturgies, ritual, and other work, read, recited, or sung in these lodges, the highest religious ideals are inculcated, and moral duty is constantly taught. Men are required, in every one of these lodges, to take vows and obligations which point

**Lodge and a
Man's Life**

them to high standards of character, and to the performance of ethical and social duties one to another. Nearly all of these lodges have certain parts of their ritual which are permitted to become public property. They contain prayers, hymns, charges, exhortations, and lectures which are usually selected for publication, not because they are the best morally or the most religious in tone, but because they reveal none of the secrets of the lodges. Some of these prayers are said at every lodge meeting, and though they may become by such constant usage perfunctory, and may lose significance, this would not be any more true of these prayers than with any others used thus frequently. As for example, we may quote from "The Charges of a Free Mason":¹

I. *Concerning God and Religion.* A Mason is obliged, by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

¹ William Hunter, London, 1723.

The following is the brief official statement as to the aims and ideals of the order known as the Knights of Pythias:

The Order of Knights of Pythias, founded in Friendship, Charity, and Benevolence, which it proclaims as its cardinal principles, strives to gather into one mighty fraternity *worthy men* who appreciate the true meaning of friendship; who are cautious in word and act; *Who love truth; whose honor is untarnished; whose sense of justice will prevent, to the best of their ability, a personal act or word injurious to the worthy; whose loyalty to principle, to family, to friends, to their country, and to the constituted authority under which they enjoy citizenship, is undoubted, and who at all times are prepared to do unto others as they would that others should do unto them.*

The qualifications for membership in this order are given in an official circular issued by the "Grand Chancellor of Michigan," in 1906:

An applicant for the ranks of knighthood must possess the following qualifications:

1. He must be a white male.
2. He must be of good moral character.
3. He must be not less than twenty-one, and not more than fifty years of age, except that a person more than fifty years of age may become eligible by dispensation.
4. He must be a believer in a Supreme Being.
5. He must be in good health and sound in mind and body, except that a maimed person may become eligible by dispensation.
6. He must be able to read and write.
7. He must not be engaged in either of the occupations known as professional gambler, saloonkeeper, bartender, or retail dealer in spirituous liquors, ale, wine, or beer (except as a *bona fide* hotelkeeper or druggist).
8. He must believe

in the maintenance of order and the upholding of constituted authority in the government in which he lives. 9. He must not have been rejected by any subordinate lodge as an applicant for the ranks of knighthood within the six months preceding his application.

Leaders in the fraternal orders are conscious of the element of weakness and the dangers therein; they are frequently also conscious of the great moral and religious possibilities for the training of the men in these orders. For example, the Most Worshipful Grand Master of the Grand Lodge of Illinois, A. F. & A. M., Thomas T. Turner, in the proceedings of that lodge for 1864, 1865, is reported as saying:

Masonry must exist in the heart and conscience, or it does not exist at all. It is not the teaching, but the thing taught, that makes the Mason. If the rites and ceremonies through which he is made to pass do not make him a better man—if they do not increase his reverence for and reliance upon Almighty God—if they do not lead him to obey and practise the divine and moral precepts contained in the Holy Bible, which is the great light in Masonry—if they do not make him a better husband, father, friend, and citizen—then he is not a Freemason, although like the counterfeit coin, he may pass for a while as genuine. Freemasonry is valuable only so far as it is productive of good results, so far as it exercises a salutary influence upon the mind and conduct, and becomes incorporated into the rules of our daily life. When we all realize what Freemasonry is, and live up to our obligations, we shall feel no alarm at any increase in our numbers; but, if we lose sight of the ancient landmarks and permit unsound or worthless material to be worked into

our building, it will assuredly fall to pieces, no matter how good the foundation may have been. How is it with us, my brethren? Do we love money and influence and fame more than we love justice, mercy, and truth? Do we blaspheme the name of the Most High, or do we give thanks for his mercies? Do we visit the gambling house more than the church of God? Do we love the intoxicating bowl more than we love temperance and virtue? Let every Mason recall his obligations and the solemn ceremonies through which he has passed, and then answer these questions to his own heart and conscience.

In an address delivered in 1907, a prominent member of several fraternities said:

The lodges will remain fifty years behind the times until their five million lodge men harness their great and powerful organizations with the agencies of education and the agencies of religion for the purpose of waging one common unceasing warfare against law-breaking, against jealousy, against prejudice, against ignorance, the four greatest foes of religion and education and fraternity.

If we may take these examples of the moral and religious teachings of the lodges as typical, and certainly we may fairly do so in every instance, we can understand there

Religious Ideals

is some good reason for the statement one hears occasionally from members of lodges, "My lodge is all the church I need," or "Any man who lives up to the teachings of his lodge will be a good Christian." The lodges, generally speaking, make no insistence upon the doctrines which have divided religious people. It is true there are some orders which are

divided upon certain doctrines, while still others demand of their adherents intellectual assent to doctrines, but all, without exception, not only disavow but strenuously object to the introduction of any form of sectarian teaching. There are some teachings, however, upon which all are agreed, and which all demand with more or less emphasis. For instance, they teach faith in immortality and the future life; reverence for the Deity, the Bible as a guide in faith and practice (some of the orders); the duties of relieving suffering, ministering to the sick, and generally caring for their fellows, with responsibility for the conduct and character of members, truth, sobriety, and personal rectitude in living, duties of citizenship.

These teachings are crystallized in certain phrases and formulas, in catchwords and mottoes, as "fraternity," "love," "purity," "truth," and these concise expressions of ideals are kept before the eyes of attendants upon lodges in the form of symbols and illuminated mottoes, and before their ears in various phrases, such as passwords.

But the teaching of the lodges has, by way of augmenting its power over men, unconsciously adopted one of the best pedagogical expedients. The ideals, vows, and conceptions of virtue which are held before the members are expressed not only in words, but through rituals, symbols, pictures, and dramatic representation. Men in the lodges, especially in some which are highly organized, get

a little of the sermon in church, a little of the liturgy, a little of the music, a little of the picture gallery, a little of the art of the theater and, what means perhaps most of all, some opportunity to have some part in all these things themselves.

It is not our purpose to make any special plea for the lodges as religious agencies, and still less as institutions which render the church superfluous, but only to **Interest for Men** show the reasons why they have an influence in the moral and religious training of men, and how they seem to meet the religious needs of large numbers of men. A man who would go to sleep under the most eloquent oration on brotherly love would stay wide-awake and follow with vivid interest the pictorial and dramatic presentation of the scene on the road from Jerusalem to Jericho, where the good Samaritan finds his great opportunity. The exhibition of the parable makes an impression for good deeper than its exposition could do, especially if the man himself has a share in the action of the parable and, at least theoretically, ought to result in the greater likelihood that the man would himself do likewise when occasion offered.

The atmosphere of secrecy, of mystery, with the halo of hoary traditions, adds not a little to the impressiveness and value of the lessons taught in many **Play for Men** lodges. Without doubt there is a great deal of child's play about the pageants, mimicry, and mum-

mery of many lodge rituals; but that very child's play meets a real need in the nature of man. He has to play. He must idealize things. He must idealize himself. It is not an evil thing for a man to put on a knight's armor if it will in any way help him to the knight's ideal. It may be a good thing for him for a while to come out of his sordid world and play in the little world idealized by the flight of time. If he is a St. George, piercing the dragon, even though he knows the dragon is only papier-mâché, it were better he should feel the impulse to strike him down than that he should sit complacently in church or home while he hears or reads, without thought of duty resting upon him, of the depredations of the dragon of greed and vice in modern society. The lodge has solved very largely, though clearly unintentionally, one of the problems in religious pedagogy, that of appealing to the dramatic play instinct.

Flowers grow best in a garden; birds among birds; babes in the kindergarten, men among men.

Masculinity The lodge furnishes the atmosphere of bracing virility; it is of men and for men. No part of its ritual, none of its arrangements or activities needs to be changed to suit the "eternal feminine." Of course, men find their moral growth as they mingle both among men and women. No man ever could be a fully developed man without the atmosphere of womankind, and the restraints and graces thus put upon him. But just as in

a very imperfect way the woman's club and the woman's sewing society meet the deep psychological need in the nature of woman so does the lodge meet an equally real and imperative need in the interest of men. Given a body of men bound together by ties of ideal obligations, having before them high moral and ethical standards, the manhood of all commonly operates to the greater manhood of each. The masculinity of the lodge is one of its strong attractions as well as one of its great potencies for good or, if it turn to ill, for ill.

The barest familiarity with the lodges must inform any inquirer of certain features necessarily both attractive and helpful to men.

Work to Do

These are really the expressional activities of the lodges. In every regular lodge meeting of practically all the great orders, inquiry is made as to whether there are any who are sick, in need of assistance, or to whom brotherly aid may be in any way rendered. (This would not be a bad practice to institute in the churches, say at prayer meeting.) It is usually made the duty of members of the lodge to call regularly on each brother who is sick.² In all organized lodges the matter of the personal care for the sick and the needy is most

"SICK COMMITTEE.

² "SEC. 3. The Sick Committee shall consist of five (5) members of this lodge, with such additional members as the Lodge may find it necessary to appoint, in case of prevalent diseases or increase of membership. It shall be the duty of each of the committee to visit every brother reported sick, as soon thereafter as may be practicable, and continue to do so once in each week during his illness; should the services of the brethren be required to watch with a sick brother, the committee may detail the members; if the disease be

carefully regulated and conducted. Large sums of money are expended to this end. The Grand Lodge of Masons in Illinois in their report under date of October 1, 1907, shows thirty-five thousand seven hundred and twenty-five dollars directly disbursed in charities and reliefs, and over twelve thousand dollars invested for the support of homes for orphans and the aged, the amounts being the disbursements of the Grand Lodge from its funds, while the reports from the nearly nine hundred lodges of the State show contributions to members, their widows, and orphans, in amounts ranging from five dollars to one thousand dollars, from each lodge and contributions to those not members from one hundred and sixty-eight of these lodges in amounts running as high as five hundred and seventy-six dollars. It is worth while to note that there are this number of lodges contributing every year to those outside of their membership. This practical work of charity and relief in which men of the lodges not only have a share by voting the money, but also by visitation and oversight accompanied by opportunities of doing things in the lodges, holding office, having a part in the ritual observations meets the need of men for expressional activities and ministers to their development.

One seldom hears to-day the fervid denunciation

of a dangerous or contagious nature, or if, from any other cause, great difficulty arises in procuring the attendance of watchers, the committee shall provide some suitable person as a nurse, at the expense of the Lodge." By-Laws of a Chicago Lodge, A. F. & A. M.

of secret societies which made their appeal to the popular prejudices in past generations. Only here and there are men spending time describing the atrocities of or-

Criticism of
the Lodges

ganizations which they can know only from the outside, a position which leaves the imagination untrammelled by fact, and so able to exercise itself more freely illustrating the infernal origin of fraternal organizations. The most frequent criticism against the lodge is that it draws men away from the churches, and that it joins men together by artificial ties of vows into classes for mutual support instead of bringing them to a realization of the broader human brotherhood. The day has past when it is any longer necessary to question the morality of the lodges on the ground of secret practices of immoral character. We rarely see any sane persons who seriously imagine that the lodges are secret organizations of persons banded together to destroy religious institutions or the social organization. It is recognized that the secret features are not secret simply because men dare not allow them to be known; they are secret because such secrecy enhances their value, their impressiveness, and is essential to the separation and distinction of those who have been initiated from those who have not.

The criticism that the lodge takes men from the church and therefore is an evil thing, is not valid unless we can prove that the lodge is an evil thing.

If the Rev. Mr. A. finds that the Rev. Mr. B. gives men what they need, much as he might desire to do so, he is not able to prove to the logical mind that Mr. B.'s church is an evil thing. The church to-day is in competition with every other agency that touches the lives of men. It can no longer compel attendance, it must quickly learn that it cannot win attendance by baits or bribes, that it can survive in this world only as it serves its purpose better than any other organization can serve that purpose. Its relation to the lodges can be settled, not by denunciation, but by furnishing to men as it may and should, the higher spiritual values, that bread of life for which the heart of men is ever hungry.

The great weakness of the lodge is that it is not a social organization. In a measure it is an anti-social organization. Not that it has any propaganda deliberately undermining social institutions or social ideals, but that it is an organization into which only a small number of men can enter, and which, on that account, tends to create caste lines and divisions.

**Weakness of
the Lodge**

It draws itself apart from the world. The superiority of the church to the lodge lies in the fact that the true church is a social organization. It is not only in the world as part of the world in the sense of belonging to its service, but it throws wide open its doors and invites all men without distinction of class or condition to its fellowship. The

lodge has the ethical message and mission for the few who voluntarily associate themselves with it, and who are, by its unanimous voice, elected to its fellowship. The church has its spiritual message and dynamic for all. It is not exclusively democratic. It is not self-centered. It is missionary. It is not for itself, it is for service.

A new note, however, has come into fraternities with a sound similar to that which will lead the churches into larger life, the note of social service. Men in the lodges are coming to see the significance of their teachings and the ritual for their own lives, and under the impulse of these ideals, seeing the present social conditions, to feel the responsibilities for the city and the nation, and to urge upon their fellows in the lodges that fraternity must be wider than the craft, that the good Samaritan picks up the man who cannot give him his own password.

At the recent Rochester Convention of the Religious Education Association, a new department, entitled, "Fraternal and Social Service," was created in order to bring together all those individuals and organizations desirous of promoting the purposes of the Association through fraternal and social institutions.³ All fraternal and social workers are given, in this department, an opportunity to co-operate in extending moral and fraternal education. This department should bring together

³ See chapter on the "Lodges," in "The Masculine in Religion," by C. D. Case.

those persons engaged in educational work in fraternal organizations, social settlements, playground leagues, boys' clubs, and kindred organizations. It should be of service especially to those who are promoting the present significant movement for fraternal education.

No man concerned for the spiritual development of men can afford to be blind to the significance of the fact that so many millions of men meet in the lodges, appear to enjoy the opportunities of these meetings, both in city and in country, are willing to make many sacrifices for their lodges, and that these men, after all, are, to say the least, not of the least desirable of our citizens. We cannot afford to neglect any agency that is in any way effecting the development of the lives of men. The lodge may not be so worthy as the church; it fails at many points without doubt, but there are points at which it has without doubt succeeded.

We should be willing to learn from every agency that works with men, from every spontaneous association of men, discovering those plans which best meet the needs of men, those which are most faithfully based on their natures and possibilities and those which minister most largely to the development of men as social, spiritual beings.

We can afford to neglect none of the agencies, instrumentalities, or associations of a man's life. He who is concerned for the welfare of men will study the clubs, trades unions, social groups, such

organizations as the Turners, athletic, and sporting associations, all that grows out of the lives of associated men, and from all learn the ways of men.

Men will be led into the ways of God according to the ways of men, not according to the habits of angels, nor the customs of women, but just by following the natural ways of a man's life, by meeting his real needs, discovering his immediate interests, affording opportunity for his best life to express itself in service, in worthy activities, holding before him the ideal of the full life, the life that has inspired so many great and worthy lives, helping him to see the King in all his beauty, and to come through atmosphere, environment, stimulus, exercise, and aspiration to the measure of the fulness of the stature of Christ.

CHAPTER XVI

THE STRATEGIC MOMENT FOR THE CHURCHES

THIS is the hour of opportunity for the churches; it is high noon of the day of awakened interest in religion, the hour when the men of the world are looking to the forces of religion to take leadership in the great affairs of the world. Despite our acknowledged tendencies and temptations to crass materialism, we know that greater than railroads and crops, greater than armies and navies, greater than all the "interests" are the great human interests, human rights and duties, the ultimate purpose of all civilization, the development of free personality, the crown of character.

The modern layman cares little about saving religion or saving religious institutions as such; he is concerned as to how the forces of life may serve religion and minister to spiritual ends. He knows that no matter how successfully we may manufacture goods, may acquire dominion over lands, and dominate the air and sea, unless in all our getting we get the wisdom of right living, unless in all our enriching we are enriched at heart, unless we gain spiritual personality, we are in danger of hearing the voice at the midnight hour, "Thou fool, this

night thy soul is required of thee." Men answer quickly to the call that they should not live for barns alone, nor for bread alone.

This is the hour of opportunity, because men are looking out on the many, varied, sometimes competing and conflicting agencies for the higher life, and asking in what manner all these may be brought together, duplications eliminated, and economy of effort with efficiency be secured. The world seeks a nucleating center for its spiritual work, that at which college, Y. M. C. A., settlement, church, and school may come together. Men are feeling after what might be termed the organization of a universal corporation for character. A well-known business man has suggested that the time has come to organize all industry and commerce into one gigantic corporation, in which every man may hold stock. Surely the time has come when all the forces of good must organize for future efficiency. In the work of the kingdom we have no right to waste energy by competition or duplication. The splendid opportunity of the church lies in this vision dawning before the modern man, in this program for the laymen of the future; lies in the fact that a corporation for spiritual service must have a soul, a center from which the life-giving currents flow, from which the forces that nerve brain and heart are distributed. The church must be that soul.

The thought of a unified, co-ordinated organization for spiritual ends; for the kingdom, as a new

spiritual corporation, must not be pressed too closely. It does not involve formal organization, still less the capitalization in cash with issuance of stock; too many might take the stock certificates for tickets of admission to glory. But it does mean that which is the essential conception of combination and corporations, the organization of individuals, and the co-ordination of institutions to accomplish specific ends. The great need is that we shall bring together all the persons who set the higher life of man first, before things and material aims, that we shall bring together the agencies and institutions serving ideal, spiritual ends and seeking the kingdom, and that we shall understand the field of each, discover its appropriate duties, and work out the relations of each one to all the others, so as to secure economy of energy in operation, efficiency in service, and the thorough covering of all the field. Pastors and other leaders must take time to sit down and study the fields, the possibilities, the duties of all agencies in their communities, must seek to work out plans of co-ordination, of united activity in all these organizations. Frequent conferences ought to be held to which would come all the leaders in every kind of agency for the higher life in your community. It ought to be possible to determine fields and to secure agreements on activities and means of co-operation. That would mean a great advance toward efficient agencies for efficient men.

The strategic opportunity of the church is re-

vealed in the answer she must make to men who, trained for service in the kingdom, now ask: "Is the church the agency through which I am to apply my trained powers to the task of social service?" Here is the layman, trained by church and school and other active agencies to some degree of efficiency in the work of a Christian man, to the work of bringing the kingdom to come and the will of the Most High to be done. He now, in view of the many possible avenues of service and the many groups of servants, asks whether if, for instance, he would serve in making the streets of the city clean, morally helpful to boys and girls, if he would remove vile billboards, educators in vice, shall he seek to work through the church or through some other organization? The layman who has been trained will want to serve. If he does not, his training has been a detriment instead of a development. But where shall he serve? Shall the church say to him, If you put your energies into the Y. M. C. A. you are taking them from me; or, If you spend your evenings at the settlement you are robbing me? Too often we have spoken thus; we have demanded that men shall give all their service to this institution, forgetting that the institution is itself a servant, here not to be ministered unto, but to minister.

The answer the church must make to the man who seeks avenues for the expression of his trained powers will be the answer of her Master, "I am the

light of the world; ye are the light of the world." Again, "I am among you as one that serveth." The function of the church in society is not that of a machine built to clean the alleys, wash the city, or purge the Augean stables of modern "practical" politics; the church is not a machine, but a prophet. The church, facing social conditions, exists not so much to do things as to cause things to be done. Her people will do things directly, practically; but her organic function will be, in society, as its conscience, its prophetic voice, its stimulus and inspiration.

Given our trained men, the great work of the church with them will be to furnish them with a sufficient motive for service in the world. In any factory the element of power is the prime factor in efficiency. For service for the world a man's greatest need is a sufficient dynamic motive. Without a sustaining motive, without a compelling vision of what is to be done, without an imperative passion for the work and for men the layman who seeks to serve the kingdom is only playing with tricks and devices of ecclesiastical or sociological apparatus. It is easy to lay too much emphasis on the tricks and devices, the technical and manual methods, and to lose sight of the essential requisite, a sufficient motive for service. The layman, in order to be really efficient, needs the sufficiency of a soul set afire with a noble, consuming passion. The church to-day must interpret life's present opportunities in

ideal terms ; it must say to the modern, trained man, this splendid, complex life of yours and all your resources and your specially trained powers are not, as some would tell you, that you may gain personal advantage, but that you may render larger, finer service. Men must see their professional and technical training not as the chance to get a "cinch" on the social situation, but as a chance to give the world finer ministry, to come with their developed powers, their trained minds, their expert knowledge, and offer a full, efficient life to the world. The church must lead men to interpret life as just the chance to give the best they are and have in love and service, just the chance to love and serve ; she must fairly force men to fling life away in service through the many existing agencies for truly Christian work, through relief and reform, through education and uplift, through all that brings men nearer to our thought of God and nearer to one another.

Given the training of his powers, the efficiency of the layman waits only on this divine dynamic, the spirit that takes life as the great opportunity to serve, to make the most of one's self in order to have the more to give in service.

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THE EFFICIENT LAYMAN

OR

THE RELIGIOUS TRAINING OF MEN

Thesis for Ph. D. Degree, Ripon College, 1908

By

HENRY FREDERICK COPE

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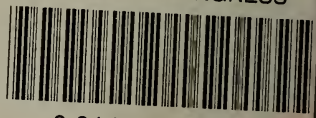
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